

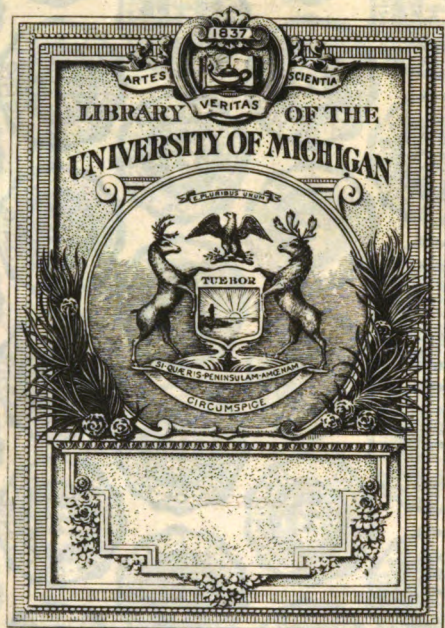
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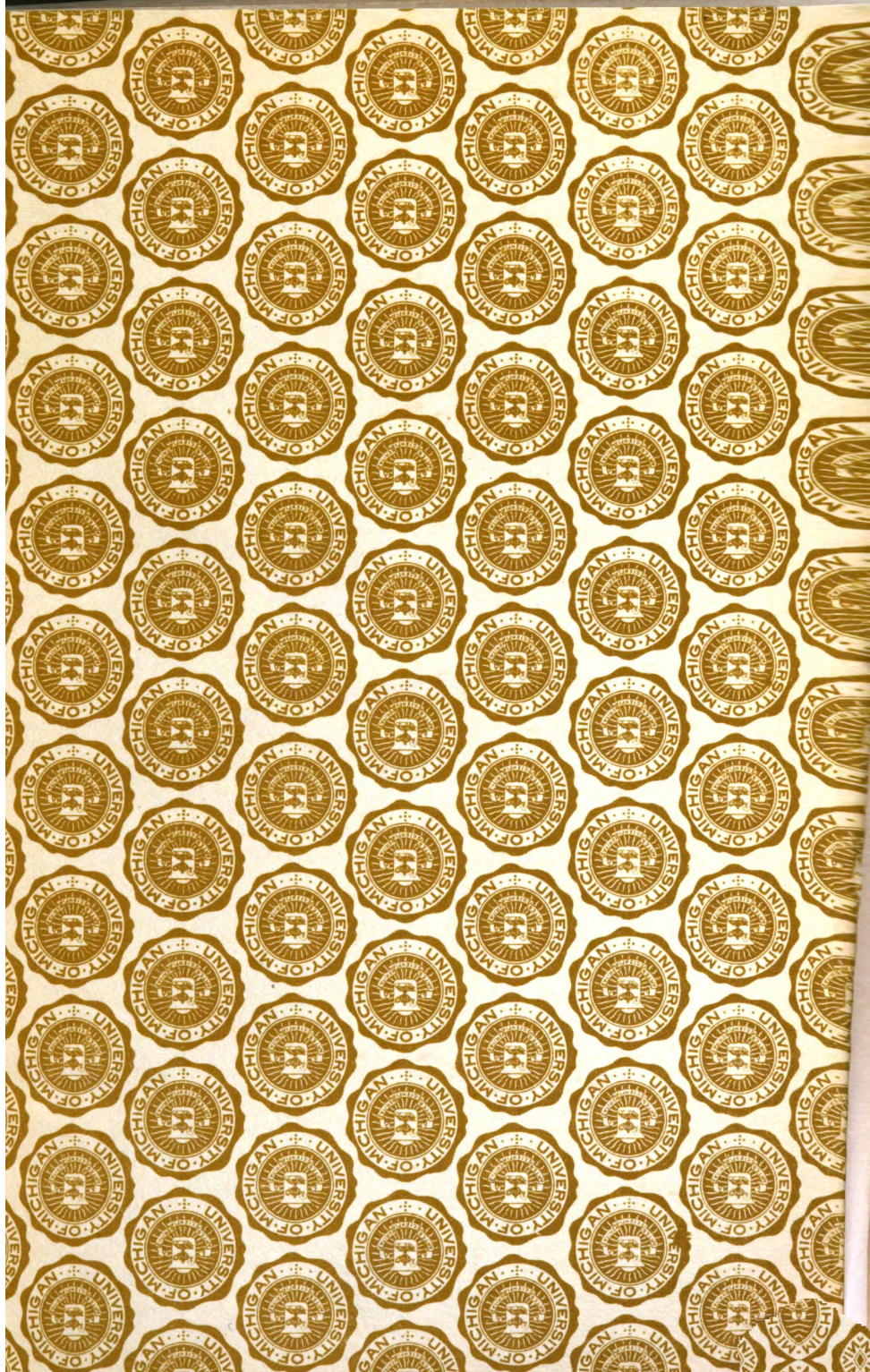
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**IT IS
THE MASS
THAT MATTERS**

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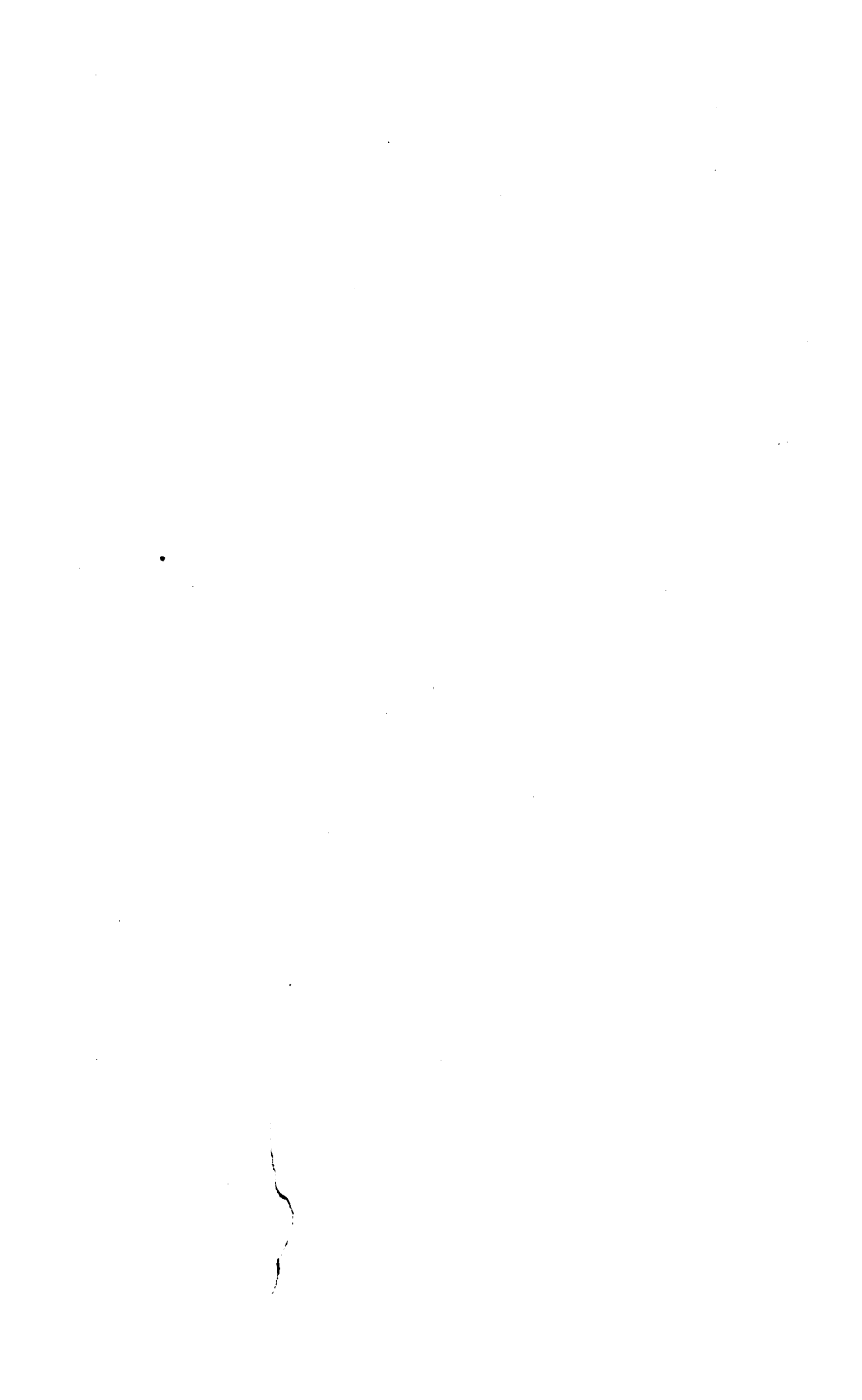
**By the
Right Rev.
ALEX. MACDONALD, D.D.**





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**IT IS THE MASS
THAT MATTERS**

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IT IS THE MASS THAT MATTERS

BY THE RIGHT REVEREND
ALEXANDER MACDONALD, D.D., LL.D.

Author of

*The Sacrifice of the Mass, The Creed
in Sermons, Religious Questions of
the Day, The Apostles' Creed, etc.*



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FOREWORD

There are many theories about the Mass. Quitting the region of theory, I have sought in these pages to establish the following thesis on the solid ground of Scripture and Tradition : In the Last Supper Christ our Lord offered His sacrifice for sin under forms of bread and wine, consummated it on the Cross, and continues it in the Holy Mass by the ministry of His priests. This is the One Oblation by which, as the Apostle tells us, He hath perfected forever them that are sanctified.

Feast of the Assumption,
1927.

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IT IS THE MASS THAT MATTERS

I

So says a living writer who is not of the household of the faith. And rightly, for the Mass is, as St Augustine teaches, the Sacrifice of our Ransom. For more than a quarter of a century I have been seeking a preachable explanation of the Mass. You can't preach theories, and in current theology we have nothing else. Here, then, is the formula (*le mot de l'énigme*) which I, with some others, have worked out, basing our studies on the bed-rock of Scripture and Tradition: Christ Our Lord offered to God the Father, under forms of bread and wine, the sacrifice of our redemption, consummated it on the Cross, and continues it in the Mass by the ministry of His priests.

This implies that there is in the New Law but one Sacrifice, one offering for sin, which takes the place of all the sacrifices and fulfils all the types of the Old Law. And this is borne out by the testimony of St Paul in the Epistle to the Hebrews, where he affirms that Christ offered Himself once, was once offered, and by one offering hath perfected for ever them that are sanctified. It is confirmed by the parallel of the two great typical sacrifices of the Old Testament, which, as St Paul tells us, "had the shadow of the good thing to come": namely, the sacrifice of the Paschal Lamb and the sacrifice for sin. In both the victim was first offered to God in due ritual form, then

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slain, and the blood was handed over to God by the priest in the holy place. There were thus three stages of the one sacrifice. The first consisted in the presentation of the victim by the owner thereof. In the place of sacrifice and in presence of the priest he laid his hand on the head of the animal, and prayed his sin on to it. Once a year, on the great Day of Expiation, the high-priest performed this ceremony himself, when he offered both for himself and the people. It was the solemn offering and consecration of the victim to God, which differentiated the slaying that followed from that which is done by the butcher or huntsman, and made public attestation of the fact that a sacrifice was being offered to God. The second stage was the slaying of the victim by the shedding of its blood, which was always done by the sinner, and once a year by the high-priest, for he, too, a sinner was. The third stage was the handing over of the blood of the victim to God in the holy place, by smearing the horns of the altar with it and pouring it out at the foot of the altar. This only the priest could perform. And this was the solemn liturgical function.

In the fulness of time, when the Son of God took upon Himself our nature, and girded Himself to the task of taking away our sins, and, in the strong words of His Apostle, "was made sin for us", He followed and fulfilled to the letter the rite of the Old Testament sin-offering which had been laid down by Himself. In the Last Supper when His hour was come, He, the Owner of the Victim, which was His own Body, consecrated and offered Himself to God the Father to take away sin, was slain on Calvary by the sinners of the world, the Jews and the Gentiles represented by the Romans, and, as the victim for sin, hands Himself over to God the Father daily

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upon our altars, in the Christian holy place by the ministry of His priests, from the rising of the sun to its going down. And even as in the Old Testament, the offering and consecration of the victim, and the slaying of the victim by the shedding of its blood, found their liturgical complement in the handing over of the blood of the victim to God in the holy place, so the corresponding parts, the Supper and the Cross, find in the New Testament their liturgical complement and their complete operation and application in the Holy Mass. And as again in the Old Testament the offering and consecration of the victim, the slaying of the victim, the handing over to God of the blood of the victim in the holy place, constituted one complete liturgical action, one sacrifice for sin, so in the New, the Supper, the Cross, and the Mass constitute one complete liturgical action, one sacrifice for sin, begun liturgically in the Supper, consummated in blood on the Cross, continued and completed liturgically in the Mass.

That the Mass is the continuation and the liturgical completion of the Sacrifice of the Cross is shown by tradition and by reason itself. This is a commonplace of Catholic traditional teaching as brought out by abundant citations in the appendix to my book on the Mass. And it stands to reason also, for there was no public worship of God on Calvary ; no application of the atonement save to one individual, so far as we know ; no thanksgiving for the sovereign favour of redemption ; no impetration of fresh favours. These are the four great ends of sacrifice, and find their fulfilment only in the Mass.

That Christ's sacrifice for sin was consummated on the Cross, and only on the Cross, is admitted on all hands, and cannot be gainsaid.

That Christ offered His sacrifice in the Supper

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has been defined by the Council of Trent, and that it was His sacrifice for sin He offered there is plain from His own words: "This is the chalice of My blood of the New Testament, which shall be shed for many unto remission of sins".

But an attempt has been made by contemporary writers to show that the sacrifice offered in the Supper was complete in itself and "a relative mode" or "representative mode" or "sacramental expression" of the Sacrifice of Calvary, and with this I shall now deal.

II

The theory of "relative mode" or "representative mode", whatever form it may assume, is liable to criticism from many angles and open to grave objection on many counts.

First of all it is eminently unpreachable. What would the ordinary layman make of the statement that the Supper is a relative mode or representative mode or sacramental expression of the Sacrifice of the Cross? He has been taught from childhood that the Mass is identically the same sacrifice as that of Calvary, that it is the continuation of the Sacrifice of Calvary, and differs from it only in the manner of offering. I myself, who know some theology and have studied metaphysics, find the statement a puzzling one, and calculated rather to confuse than enlighten.

Two great difficulties present themselves in regard to it. A mode, whether you call it relative or representative or sacramental, is but an accidental determination of a thing or action, and supposes the thing or action already in existence. A thing must exist before it can

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have a mode. Now the Sacrifice of Calvary, the sacrifice consummated on the Cross, did not exist when our Lord made His offering in the Supper. How, then, could the Supper be a mode of what did not as yet exist? The thing is metaphysically absurd.

Theologically also the theory is untenable, and that for many reasons. In the first place, sacrifice is essentially an action, the action of a priest offering a victim to God. But the mode of the action is not the action, and cannot therefore be a sacrifice.

In the second place, the Supper was not the mode of a sacrifice, but the offering of a sacrifice, for the Council of Trent has defined that Our Lord did offer Himself in the Supper. There was thus in the Supper the action of offering.

Was there, then, a complete sacrifice offered in the Supper? Or, to put it more clearly, was the sacrifice offered in the Supper completed there? The issue of the whole controversy hinges on the answer to this question. If you say that it was, then whether you make it complete with the older theologians by the mystical or moral destruction of the victim, or with the contemporary writers referred to above, call it a relative, a representative or sacramental mode of the Sacrifice of Calvary, you make it other than that sacrifice and run up against no end of difficulties. For either it was the Sacrifice of Calvary itself that was offered in the Supper, that is, the sacrifice consummated on the Cross, or it was a sacrifice other than it. From this there is no escape. If it was the Sacrifice of Calvary, all is plain sailing. It was consummated on the Cross and is continued in the Mass, the manner only of offering being different. If it wasn't the Sacrifice of Calvary, but another sacrifice complete in itself, then consider with what rocks and shoals our path is beset.

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If there was a complete sacrifice in the Supper, then, as there certainly was a complete sacrifice on Calvary, we have two complete sacrifices, whereas both Scripture and Tradition affirm the oneness of the sacrifice offered by Christ. Two is two and one is one the world over, and never by all the subtlety of which the human intellect is capable can two complete sacrifices be made out to be one complete sacrifice. You may say they are one, just as you may say that black is white, but your saying so won't make them so. If there was a complete sacrifice in the Supper, that is the sacrifice we are offering in the Mass, for we are but continuing to do what Our Lord first did and bade us do. But the tradition of the Church from the beginning identifies the Mass with the Sacrifice of the Cross, the Sacrifice of our Ransom, and knows nothing of a complete sacrifice in the Supper.

According to the theory that we are considering, the sacrifice offered in the Supper was a relative or a representative mode of the Sacrifice of Calvary. But one who offers sacrifice offers not the mode apart from the sacrifice, but the sacrifice with its mode ; just as one who volunteers to die for his country offers not the mode of his death but the death with its mode. So Our Lord in the Supper offered the sacrifice of His life together with the mode which the offering of it was to take in the Mass, but could not take in the Supper, because He did not die in the Supper.

The vast majority of the Fathers who spoke at Trent affirmed that the Sacrifice of Christ was begun by the offering in the Supper and completed on the Cross. They argued that, if there had been a complete sacrifice in the Supper, seeing that this was Christ's offering for the sins of the world, as His own words

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attest, the world would then have been redeemed. I have yet to see how this argument can be met. It can indeed be, and has been, evaded or ignored.

The theory of the relative or the representative mode is absolutely novel. It was unheard of till our own day, and so runs counter to the principle laid down by one of the early Popes: *Nihil innovetur, nisi quod traditum est*—Let the tradition be followed, and let there be no innovation in matters of faith. At the Council of Trent several theories were put forward: the theory that the Supper was but a sacrifice of praise and thanksgiving, the theory of Aaronic priesthood of Christ on Calvary, the theory of the mystic immolation of the victim; but the new-fangled theory of the relative or representative mode did not make its appearance.

To explain how the Mass is a sacrifice one must have a true idea of sacrifice. After the Council of Trent theologians began to lay the whole stress on the element of destruction, but because they conceived of the Mass as having within itself all the elements of a sacrifice, and because no real destruction could be found in the Mass, they whittled down this element into quasi-destruction, or equivalent destruction, that is mystical or moral destruction. The trouble with these so-called modes of destruction is that they exist only in the faith-illuminated intellect, not in the outer world of realities where sacrifice is offered. Later on, a certain school of theologians affirmed the whole essence of sacrifice to consist in the oblation of the victim. But Scripture is dead against this conception of sacrifice, and so is the tradition of the human race as shown in the pagan sacrifices. Reason itself also stands opposed to it, for there can be no sacrifice without priest and victim, and as the priest has to offer so the victim has to be

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immolated, and a living victim always has to be slain.

And there is another fatal flaw in the theory of the relative or representative mode and the complete sacrifice in the Supper. The real immolation of the victim isn't there. You may say it is real and keep on saying it till you tire yourself out, but that doesn't make it real. "Whatever is immolated," says St Augustine, "is slain unto God." Christ was slain in His Passion and upon the Cross. Before the first Good Friday, St Paul's saying, "Christ our pasch is slain", would have been a manifest falsehood ; now it is Gospel truth.

To say that the Passion of Christ which ended with His death upon the Cross is not an essential element of His sacrifice for sin is to gainsay both Scripture and Tradition. Yet this is what the patrons of the "oblation" theory have to say. Here is what I read in an article by a contemporary writer : "Destruction may in some way be a condition *sine quâ non*, it cannot be an essential of sacrifice ". Not an essential element of sacrifice in the "oblation" theory, but certainly an essential element of Christ's sacrifice. What did Christ offer on the Cross ? His sufferings and death ; His life by the shedding of His blood. But what is offered is an essential element of the offering, not a "*sine quâ non* " or indispensable condition. What a perversion of ideas it is to make the death on the Cross just an indispensable condition of Christ's sacrifice ! It is the consummation of His sacrifice, and the consummation of a work or action belongs to the very constitution of it. Again, supposing the Passion of Christ to be, not what is offered, but an indispensable condition of the offering, what of the offering in the Supper ? How could that be a complete sacrifice without its indispensable condition, seeing that Christ had not suffered and died as yet ? And of

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what sacrifice was it the indispensable condition ? Not of that of the Cross ; for if you make the immolation on the Cross to be no part of the essence, you have but the internal offering which never in any theory of sacrifice put forward by any body constitutes an act of public worship, which sacrifice essentially is.

Once more, we are told by the writer that Christ's internal act of offering was numerically one in the Supper and on the Cross. The conclusion is inevitable that there was no complete sacrifice in the Supper. For certainly on the Cross Christ was internally offering His sufferings and death. And if the internal offering in the Supper was numerically one and the same, this, too, was what He offered in the Supper. Therefore the Supper was not a complete sacrifice, seeing that what He offered there was not actually given and surrendered till He died on the Cross. The will to die was there, but we were not redeemed by the will to die. It was on the Cross that Christ blotted out with His blood the handwriting of the decree that was against us.

Here the question may arise, Was the Last Supper the First Mass ? Virtually it was, for it was by virtue of the offering that Our Lord made of Himself in the Supper that He died on the Cross and is offered evermore in the Mass. But He did not actually die in the Supper. Virtually the chicken is in the fertilized egg, but it is not actually there. And no one will say that the fertilized egg is a chick. Again, Our Lord instituted the Mass when He said : " Do this for a commemoration of Me ". But the Apostles did not do " this " then, and so did not as yet offer the first Mass.

And there is another consideration. The Mass is by Christ's own institution a commemorative sacrifice. It commemorates the death of Christ ; shows forth,

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as the Apostle has it, the Lord's death until He come. But we commemorate what is past, not what is future. And so the Last Supper cannot, strictly and properly speaking, be called the First Mass.

Combining in itself, as it does, the Supper and the Cross, the Mass is the commemoration, the continuation, and the liturgical consummation of both.

III

I have before me Father Lepin's book on the Mass. It is entitled *L'Idée du Sacrifice de la Messe—The Sacrificial Idea in the Mass*, or, *What is it that Makes the Mass a Sacrifice?* It is a work of great erudition, of vast research. The author traces the idea of sacrifice in the Mass down through the ages, but the study of individual authors begins only with Paschasius Radbertus in the ninth century. This is rather a serious defect, for the earlier sources from St Ignatius in the second century to Pope Gregory the Great in the sixth, were open to the author in the pages of Migne's *Patrology*. Surely what St Cyprian, St John Chrysostom, St Ambrose, St Augustine have to say about the Mass should be gleaned from their own writings, not from the writings of men who give but a partial and inadequate account of it.

The celebrated saying of St Cyprian that "The Passion of the Lord is the Sacrifice that we offer", the saying of St Ambrose that the Mass is "that saving sacrifice by which the sin of the world is blotted out", that of St Chrysostom that "The word (This is My Body) once spoken from that time to the present and unto His coming effects a perfect sacrifice on every

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altar", and again that "Christ who was slain for us is the sacrifice laid upon our altars"; the saying of St Augustine that the Sacrifice of our Ransom was offered up for the soul of his mother—these and other sayings of the Fathers and great doctors of the Church which crystallize the early tradition and bind the Mass indissolubly with the Cross are conspicuous by their absence in these pages. According to the Fathers, the Mass is identically the same sacrifice that was offered up on the Cross, but we are not told so by the author. The thesis of the book is that the whole essence of the Mass consists in the oblation of the Victim. And as the Mass is a true sacrifice, it is thence inferred that real immolation is not of the essence of sacrifice. This inference rests on the false assumption that the Mass is other than the Sacrifice of the Cross.

Though the author devotes several pages to an elucidation of St Thomas's idea of the Sacrifice of the Mass, he never once cites the saying that the Mass "is not other than" the Sacrifice of the Cross, nor this still more striking passage in the commentary on the Epistle to the Hebrews: "Christ by One Sacrifice cleansed forever them that are sanctified, as will presently be said (ch. x. v. 14). And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, namely, His Blood. Hence ours is not another sacrifice, but is the commemoration of that Sacrifice which Christ offered, as we read in Luke xxii. 19, 'This do for a commemoration of Me'."

Father Lepin shows that the Fathers of the Church and the doctors of the Middle Ages and theologians down to the Council of Trent find in the Mass no real immolation of the Victim. But he makes the fundamental mistake of considering the Mass simply as it is celebrated on our altars, and not in its essential

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relation to what St Thomas here refers to as "that Sacrifice which Christ offered", and with which he identifies the Mass. This, of course, was the Sacrifice offered without ministers, when "not a man of the Gentiles was with" Him, what time He trod the winepress alone. Now, while in the Mass there is but a mystic immolation of the Victim, in "that sacrifice which Christ offered" there was, according to both Scripture and Tradition, a real immolation which consisted in the Passion and the Death of Christ. The author himself cites St Thomas as saying that the real immolation of Christ was His Passion, which is represented in the Mass (pp. 184-5). He might also have cited his statement (3^a. q. 48, a. 3) that "the Passion of Christ was a true sacrifice", and that, while "the Passion and Death of Christ are done and over, yet the virtue of the Sacrifice once offered remains evermore" (Ib. q. 22, a. 5, ad 2^{um}); and, once more, that "The flesh of Christ, in that it was passible and mortal, was apt matter for immolation" (3^a. q. 48, a. 3, ad 2^{um}). Plainly, according to St Thomas, "that Sacrifice which Christ offered" consisted, not only in His oblation of Himself, but also in a real immolation consummated by His death on the Cross. For this He took upon Himself a body passible and mortal that He might suffer and die for us, or, as He puts it Himself, give His life a ransom for many. Certainly the idea that the whole essence of the Sacrifice of Christ, which is continued, and commemorated in the Mass, consisted solely in the oblation which Christ made of Himself once for all, is as foreign to the mind of St Thomas as it is to that of the Fathers and other great doctors of the Church.

On page 740 the author seeks to establish a distinction between the ritual oblation of Christ, and what he calls the "personal and direct" oblation which

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He made of Himself on the Cross. But what of the action of Christ in the Supper? Was not it personal and direct? And was it not continued on the Cross? If you say it was not, we have two offerings and two sacrifices, which is contrary to the Scripture. Now that same action is continued evermore in the Mass; for as St Chrysostom says, the word spoken in the Supper still perfects the sacrifice on every altar. There is, indeed, in the Mass a difference in the manner of offering. But that does not affect the agency of Christ. For while the celebrating priest is the agent of the Church up to the consecration and after it to the end of the Mass, in the act of consecration he is but the instrument of Christ. In that supreme moment Christ is sole Agent, and His action is personal and direct. Such is my action in writing these words, though I am using an instrument.

The theory upheld by the author throughout his book is that the whole essence of sacrifice is in the oblation. But there was more than simple oblation on Calvary. The author maintains that the bloody immolation on the Cross did not enter into the essence of Christ's sacrifice, because, forsooth, "sacrifice is necessarily a sacerdotal act", and Christ did not slay Himself. Of course He didn't. But He was both Priest and Victim of His Sacrifice. And as the slaying was the result of the offering He made of Himself, it was included in that offering. "Nor yet", as the Apostle says, "that He should offer Himself often . . . for then He ought to have suffered often from the beginning of the world" (Heb. ix. 25-26). The oblation made by Christ was that of His sufferings and death, according to the Apostle. He had already said it was necessary that Christ, too, "should have some thing to offer" (Ib. viii. 3). Now, as the thing that He offered was His life, it cannot be maintained that

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His immolation by the shedding of His blood on the Cross was not an essential element of His sacrifice, or that the whole essence of the sacrifice consisted in the offering. There can be no offering without the thing offered. We were redeemed not by Christ's love for us only and His willingness to die for us, but by His actual death. This was the supreme proof of His love, as He tells us Himself. His willingness to die for us was there from the first. It was made known to His disciples before His hour was come, and when His hour was come, declared by solemn rite and covenant in the Supper. But not in the cottage at Nazareth, nor on the hillsides of Galilee and Judea, nor yet in the Cenacle were we redeemed, but on the Cross. And so the Cross is to be considered, not as an indispensable condition of our redemption, but as essentially bound up with it ; as the very instrument by which it was wrought.

I am writing this in Jerusalem, within a stone's throw of the spot where our Blessed Lord laid down His life for us. And I say that the very stones of the Holy City and the earth which drank in the Saviour's blood seem to cry out against the idea that the essence of His sacrifice for us consisted solely in the voluntary oblation He made of Himself, and not also in the actual shedding of His blood and laying down of His life for us on the Cross.

THE COUNCIL OF TRENT AND THE SACRIFICE OF THE MASS

I

The decrees of the Council of Trent respecting the Mass are in the nature of a preamble to the canons. The aim of the Council was to meet the current errors and define the Catholic doctrine as against these. The Fathers, as the historians of the Council remind us, forbore entering upon or attempting to settle questions that were in dispute among Catholic theologians. They felt it was no time for civil war when the enemy was at the gate. Thirteen propositions were taken from the works of the early Reformers and submitted to scrutiny. These were fused into the nine statements on this subject that are condemned. Whatever discussion there was about the nature of the sacrifice offered in the Mass, or the relation of the Last Supper to the Cross, was purely incidental, as not falling within the scope of the decrees. It is important to note this when there is question of their meaning. The decrees cannot be interpreted as deciding either of these questions, for the simple reason that this was foreign to the purpose of those who drafted and passed them.

I have lately given some time to a sifting and analysis of the discussions that preceded the passing of the Tridentine decrees and canons on the Mass. They are to be found in the *Acta Genuina Concilii Tridentini*

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(tom. 2, pp. 58 ff.) and now in Eheses.¹ Pallavicini and Sarpi also present a report of them, but it is somewhat meagre and for the most part in their own words. These discussions are the historic and theological background of the decrees, which have to be read and construed in the light of them.

The questions that the discussion turned chiefly upon were these five :

1. Is the Mass a mere commemoration of the Sacrifice of the Cross ?
2. Is the Mass derogatory to the Sacrifice of the Cross ?
3. Is the Mass merely a sacrifice of praise and thanksgiving ?
4. Is the offering in the Mass nothing else but that Christ is given us in the guise of bread ?
5. Did Christ in the words, *Do this for a commemoration of Me*, ordain that the Apostles should offer His Body and Blood in the Mass ?

The Fathers were of one mind regarding these and other points embodied in the canons. There was, in like manner, agreement that the reason the Mass is not derogatory to the Sacrifice of Calvary is that it is the same sacrifice, though the manner of offering is different. In the discussions the word "modus" appears, while it is "ratio" we have in the decree. The meaning, however, is the same ; and it is plain that, in the mind of the Council, there is but a modal difference between the Mass and its prototype, which accords with the tradition of the Church that the Mass is, in substance and essence, the same sacrifice as that of Calvary.

In the first draft of the decrees there was no mention

¹ *Conc. Trid. Diar.*, etc., tom. 8, pp. 755-788.

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of the fact that Christ offered Himself in the Supper. The Council ordered it to be added. Sarpi says that no fewer than twenty-three prelates objected to the clause that our Lord offered Himself in the Supper, and that others were of the opinion that this should not be affirmed even if it were true. In the end it was affirmed in set terms. But both Pallavicini¹ and Waterworth² inform us that it was agreed no mention should be made of the nature of that offering. This fact is to be carefully kept in mind, lest anyone should presume to gather from the wording of the decrees that the Supper was a complete sacrifice, or that it was other than the Sacrifice of the Cross.

According to Sarpi,³ Salmeron, the great Jesuit theologian, maintained that there was a complete sacrifice in the Supper, and that it was propitiatory. Against him the Bishops of Chiozza and Veglia argued that, if this were so, we should have been redeemed by that sacrifice, and not by that of the Cross, to which Scripture attributes our redemption. They added, according to the same writer, that to say it was one and the same sacrifice which was begun in the Supper and finished on Calvary was to say what is contradictory, to wit, that the beginning of a sacrifice is a sacrifice. But this is to ignore the fact that in every sacrifice there is a twofold element, the action of the priest in offering it and the immolation of the victim. The former was begun in the Supper and the latter consummated on the Cross. It would be absurd to say that the beginning of a sacrifice is a sacrifice. But it is the simple truth to say that beginning and ending

¹ Bk. 18, ch. 5, n. 3.

² *The Canons and Decrees of the Council of Trent.*

³ *Hist. of the C. of T.*, in French translation, p. 539.

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make one sacrifice. So say, as we shall see, the overwhelming majority of the Fathers who touched upon this point at Trent.

To understand the attitude of these two Bishops we must remember that they, at first, wished the Council to refrain from defining the sacrificial offering in the Supper as not being clearly affirmed in the Gospels or by St Paul, as being a moot point in the theology of the time, as seeming to deny the ransom of the Cross. See *The Sacrifice of the Mass* by the present writer, page 49. They thus opposed the few who maintained that there was a complete sacrifice in the Supper as well as the far greater number who taught that the sacrifice was begun in the Supper and finished on the Cross. Their idea was that the Sacrifice of the Mass should be rested solely on Apostolical Tradition.

In all, one hundred and fifty-seven prelates spoke on the Mass at the Council. On careful analysis of the discussions I find that one hundred and two either said nothing at all about the relation of the Supper to the Cross, or spoke so obscurely that one cannot say precisely what was in their mind. Most of them gave their whole attention to the other questions that were set before them. As many as forty-three affirmed in terms or equivalently that our Lord offered in the Supper the Sacrifice He consummated on the Cross, and that the Supper and the Cross are therefore one and the same sacrifice. The remaining twelve were of the opinion that our Lord offered in the Supper a sacrifice other than that which He consummated on the Cross. But they did not agree as to the nature of that sacrifice. Archbishop Bartholomew, O.P., of Bracan in Lusitania, held that the Supper was a sacrifice of praise and thanksgiving, but not of expiation, at any rate, not certainly so. This opinion was ruled out, and the sacrifice declared propitiatory. Bishop

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Thomas Cassellus, O.P. (Cavensis junior), and the Abbot of the Lateran maintained that the Sacrifice of the Cross was according to the rite of Aaron. This view is the logical consequence of the theory that in the Supper there was offered a complete sacrifice, but it, too, was ruled out, doubtless as being in too patent contradiction to the teaching of the Epistle to the Hebrews. The Spanish Bishop Andreas de Cuesta, and a couple of others, expressly affirmed that the mystic immolation makes the Mass a sacrifice, thus putting forward a view that has found favour with many post-Tridentine theologians. But if the mystic immolation makes the Mass a sacrifice, it also made the Supper a sacrifice, and the objection urged against Salmeron by the Bishops of Chiozza and Veglia recurs, namely, that we should in that case have been redeemed in the Supper, whereas it was on Calvary that the handwriting of the decree which stood against us was blotted out. Alive to the force of this objection, the Father-General of the Minor Conventuals said the Supper was a propitiatory sacrifice, but not redemptive. He was alone in this ; and his view embodies a distinction without a difference. St Paul says that God set forth His Son " to be a propitiation through faith in His Blood " (Rom. iii. 25), and St John that " He is a propitiation for our sins, and not for ours only but for those of the whole world " (1 John ii. 2). If the Supper was a propitiation at all, it was a propitiation for the sins of the whole world, and the world was then redeemed. As St Augustine observes : " That by which Satan held us was wiped out by the Blood of the Redeemer. For he held us not but by the bonds of our sins. These were the captive's chains ".

One of those who maintained that there was a complete sacrifice in the Supper was Lainez, the second General of the Jesuits. He came late to the Council,

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and was the last to speak. He spoke at great length, occupying the whole of a forenoon session. Cardinal Seripand, the Pope's Legate, did not think much of the discourse of Lainez. He seems to have regarded it as being mainly a playing to the gallery. His words are: "*Nihil mihi ejus sermo habere visus est supra probabilitatem et inanem quandam apparentiam qua imperito multitudo maxime rapitur*".¹ This severe censure notwithstanding, Lainez's discourse shows great erudition. Though he appears to regard the Supper as a sacrifice complete in itself, he never says so in terms, and uses at least one argument which would show that it was not. He is intent throughout on proving that the Mass is a sacrifice, and piles argument upon argument, some good, some not so good. Thus, to show that in the Supper, and consequently in the Mass, there is a propitiatory sacrifice, he argues: "*Et si erat [coena] initium passionis, ergo expiavit—* And if the Supper was the beginning of the Passion, it was therefore propitiatory". This is neither logically nor theologically sound. The logical consequence is that the Supper, being the beginning of the Passion, is also the beginning of the propitiatory sacrifice. Voicing the ancient tradition of the Church, St Cyprian says that "The Passion of the Lord is the Sacrifice we offer"; the Passion, mark you, not the beginning of the Passion, which was in the Supper. Therefore there is in the Mass more than was in the Supper, not the beginning only but the whole of the Passion, and so the Mass binds into one both the oblation of the Supper and the immolation of the Cross. This is the logic as well as the theology of the thing.

It will be observed that the views put forward by the minority about the Supper are multifold and

¹ Ehsses, loc. cit., f. 2, p. 788.

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divergent. Some would have it to be a sacrifice of praise and thanksgiving, not propitiatory ; one would have it propitiatory, but not redemptive ; others, a sacrifice according to the rite of Melchisedech, in contradistinction to the Cross which would be according to the rite of Aaron ; still others, a sacrifice in virtue of the mystical immolation. This, of course, would give us a mystical sacrifice only. Our Lord offered in the Supper not the semblance, not the shadow, of a sacrifice, but the reality. Sacrifice, in its essential concept, involves the depriving oneself and handing over to God of something precious, and the most precious thing of all was the life that our Lord gave a ransom for many. This is what He offered in sacrifice.

There is striking accord in the statements of the other Fathers who spoke at Trent of the relation of the Supper to the Cross, and who form the great majority of the speakers on that subject. A certain number content themselves with saying that they agree with such or such a one of the Fathers who preceded. Thus, the Bishop of Assisi "*probat sententiam Leriensis*"; and the Bishop of Auxerre "*est in voto Parisiensis*". Far the greater number, however, give their "*votum*" or judgment in express words, and for the most part, briefly. These fall into two groups, some declaring that the Supper is one sacrifice with the Cross, others that Christ began His Sacrifice in the Supper and finished it on the Cross. Let me give citations, beginning with the former group.

Mgr. de Bellay, Bishop of Paris, with whom the Bishop of Auxerre expressed agreement : " They are not two sacrifices, but the Supper is one with the Cross".

Mgr. Gaspar de Casal of the Hermits of St. Augustine, Bishop of Lero in Malta (*Leriensis*), with whom the

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Bishop of Assisi concurred : " The one is never to be separated from the other, and so the Supper is propitiatory even as is the Cross ".

Mgr. Baldinus (Lerinensis) : " They are one oblation, that is one sacrifice ; and besides the Passion of Christ was not over in an instant but took time ".

The Bishop of Campania (Campaniensis) : " The oblation in the Supper is one and the same with that of the Cross ".

The Bishop of Viviers (Vivariensis) : " The Supper is one and the same sacrifice with that of the Cross ".

Mgr. Mugatones (Sigobricensis) : " Nor does it follow from this [viz. the propitiatory character of the Supper] that our redemption would have been wrought before the Sacrifice of the Cross, for the offering in the Supper was directed to the Sacrifice of the Cross and was not separate from it ".

Mgr. Ciarella (Buduensis) : " The Sacrifice in the Supper was the same with that of the Cross ".

Niochensis : " The Supper was the same sacrifice as that of the Cross, which was then begun ".

But enough of these. And now for the other group.

The Archbishop of Palermo (Panormitanus), with whom at least two others professed to be in agreement : " Christ then began to offer Himself, but consummated [His Sacrifice] on the Cross ". Note the words " began to offer Himself ", for He was still offering Himself on the Cross and continues to do so in the Mass.

Chironensis : " He began [His Sacrifice] in the Supper, and consummated it on the Cross ".

Mgr. de Contreras, Bishop of Vich (Vicensis) : " In the Supper He began, on the Cross He consummated ".

Calubriensis : " There is the same Victim in the Supper and on the Cross ; the Sacrifice is one, namely, that of the Cross, which was begun in the Supper and finished on the Cross ".

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The Bishop of Teano, now Calvi in S. Italy (Theanen-sis), expresses agreement with a preceding prelate, and adds : " For the Passion of Christ began on the fourteenth day of the moon [i.e. in the Supper] as St Thomas teaches, 3^a. q. 46, a. 9". St Thomas, in this place (ad 1^{um}) cites with approval the following passage from St Bede the Venerable : " Though Christ, who is our Pasch, was crucified the following day, yet in the night on which the Paschal lamb was immolated, delivering to His disciples the mystery of His Body and Blood to be celebrated, and being seized and bound by the Jews, He consecrated the commencement of His immolation, that is, of His Passion." Here, once more, Christ's immolation, Christ's sacrifice, is His Passion, which He inaugurates in the Supper. It may not be out of place to point out that He really does this on the very day of His death, according to the Jewish mode of reckoning, from sunset to sunset.

Bishop Simon de Negris, of Sargana, now Luni-Sargana, in Liguria (Sarzanensis), confutes by anticipation the argument of Lainez that the Supper by itself was a propitiatory sacrifice inasmuch as the Passion had its beginning there. " The beginning ", he observes, " puts nothing in the actuality of the consummation (*nihil ponit in esse ad consummationem*), which took place on the Cross."

Finally, the Patriarch of Jerusalem (Justinopolitanus) and the Bishop of St Agatha combine the two statements, which are but two ways of saying the same thing. The former has : " The sacrifice in the Supper is the same as that of the Cross, and derives all its efficacy from it. Already Christ [in the Supper] had begun to offer Himself. The sacrifice is one and the same ". The Bishop of St Agatha : " The Supper is the same sacrifice as that of the Cross. For He began in the Supper, and afterward consummated on the Cross ".

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These two groups speak as with one voice. They do not argue, for faith does not rest on argument, but on Scripture and Tradition. They do not, like the little group of dissentients cited in the first place, put forward views of their own, conflicting theories: they are of one mind and steadfast in a common affirmation. They are the true witnesses for "the faith once delivered to the saints". And it is not a little significant that they all of them are bishops, successors of the Apostles, to whom was committed by Christ the office of teaching and the guardianship of the faith, while in the opposing group are ranged as many as five heads of religious orders, who differ each from the other in their views, and fail to reach a solution of the questions under discussion. These questions, let us call to mind, were particularly the five following:

1. Is the Mass a true sacrifice?
2. Is the Mass derogatory to the Sacrifice of Calvary?
3. Is the Mass a propitiatory sacrifice?
4. Is the Mass primarily the handing over to God of the Victim of Calvary, now glorious and immortal, or the giving to men the Living Bread that came down from Heaven?
5. Did our Lord, in saying "Do this for a commemoration of Me", bid His disciples offer His glorified Body and Blood in the Mass?

Now, if you maintain that there was a complete sacrifice in the Supper, how is it complete without a real immolation? And how, then, is the Mass a true sacrifice? And how is it not derogatory to the Sacrifice of Calvary, if the latter was, as we believe, in itself perfect—a Divine Sacrifice admitting of no addition? And how is the continuation of the sacrifice in the Supper propitiatory? Were there, then, two propitiatory sacrifices? One of the Fathers at the Council

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(Larinensis) tells us the Supper was propitiatory "per modum hostiae oblatae in cruce—by way of the sacrifice offered on the Cross". And how is the Mass primarily the handing over to God of the Victim of Calvary, the Sacrifice of our Ransom, which St Augustine tells us was offered up for the soul of his mother, Monica? Outwardly and on the face of the thing, the Supper was a banquet. If there was no liturgical connexion between the Supper and the Cross, how is the Mass more than this that therein Christ is given us to eat? These are some of the perplexing questions for which the minority view fails to provide a satisfactory answer.

The right answer to these questions is to be found only in the traditional faith of the Church which spoke by the mouths of the forty and odd Fathers at Trent; which found expression again in the declaration of the Council that the Mass differs, not in substance, not in essence, but only in mode, from the Sacrifice of Calvary, the same Christ the Victim, the same Christ now offering by the ministry of His priests; which, in fine, finds classic utterance in these words of Leo XIII, himself a giant in intellect but a child in faith: "Since religious worship must express itself sacrificially, our Divine Redeemer willed that the Sacrifice once consummated on the Cross should be prolonged forever. This is done through the Mass, which is not a mere image or nude memorial of that Sacrifice, but the selfsame, though outwardly different". For, since Holy Mass is but the Sacrifice of the Cross perpetuated under the Eucharistic veil (1) it must needs be a true sacrifice, (2) it cannot be derogatory to the Sacrifice of Calvary, (3) it is a propitiatory sacrifice, (4) it is primarily the handing over to God of the Victim of Calvary, (5) it is offered up in obedience to Christ's command, "Do this in commemoration of Me".

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The Archbishop of Toronto once told me that this explanation of the Mass is too simple for theologians. So is the Gospel of Jesus Christ. We have overlaid it with subtleties and complexities. Let your speech be yea yea, nay nay, says the Master. We have travelled far beyond that standard. "Why won't theologians leave us our simple beliefs?" said a nun the other day, and the plaintive query may, *mutato nomine*, be passed on to the critics. The belief of Catholics from the beginning is embalmed in the saying of Augustine that the Sacrifice of our Ransom was offered for the soul of his mother. But ever since the sixteenth century, theologians have been telling us, in terms or by necessary implication, that the Mass is a different sacrifice from that of the Cross. In like manner, the belief of Catholics from the beginning has been that the Creed was drawn up by the Twelve Apostles. But certain even of our own Catholic writers tell us to-day that we cannot safely affirm this; or that a guess of the Abbé Fouard's may, and, on the whole, ought to be preferred to the age-long tradition of the Catholic Church on this point; or that the Twelve Apostles indeed, may have indicated, article by article, what truths should be incorporated in the Creed, but left it to someone else to embody them in a form of sound words—as if they themselves hadn't the gift of tongues! Why not leave us children of Holy Church the simple beliefs that we sucked in at our Mother's breasts? Why vex with your doubts and perplex with your subtleties us simple folk who would fain remain straightforward of mind and speech in the things that have come down to us through all the generations since the Master taught the multitudes by the Sea of Galilee—who would fain remain little children that so we may enter the Kingdom of Heaven?

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II

In the foregoing paper there is presented an analysis of the discussions which took place at the Council of Trent concerning Holy Mass. I have gone over the ground again; and as a preliminary study have examined the discourses of the theologians. From such antecedents the mind of the Council is to be determined.

In all, twenty-six theologians took part in the discussion. These were selected by various groups to be their spokesmen; for there were a great many theologians present, and only a limited number could be allowed to speak.

The points on which the discussion mainly turned were these three :

1. Is the Mass a nude commemoration of the Sacrifice of the Cross, and not a true sacrifice ?
2. Is the Mass derogatory to the Sacrifice of the Cross ?
3. Is the Mass a sacrifice of praise and thanksgiving merely, and not also a propitiatory sacrifice for the living and the dead ?

As is well known, the affirmative of these three propositions was maintained by Luther and Calvin. The aim of the theologians was to establish the opposite from Scripture, Tradition, and reason. But while they were all agreed that the Mass is a true propitiatory sacrifice, and not derogatory to the Sacrifice of Calvary, they differed in certain particulars. Salmeron, one of the Pope's own theologians, who opened the discussion, held that the Sacrifice of the Mass was other

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than the Sacrifice of the Cross, the latter being bloody, the former unbloody. One only out of the twenty-six agreed with him, Alphonsus Contrearras, Ord. Min., sent by King Philip of Spain. In his view the Sacrifice of the Cross was according to the order of Aaron, while the Mass is according to the order of Melchisedech. Salmeron did not say this in terms, but it is implied in what he did say. So Francis Torres, who followed, understood him. And rightly. For, if there are two sacrifices in the New Law, the unbloody, first offered in the Supper, and the bloody, offered on the Cross, it must needs be that as the former is according to the order of Melchisedech, the latter was according to the order of Aaron. This view was subsequently excluded by the Council, as I point out at page 68 of my book on the Mass. And so we may assume that the Council also excluded the notion, first broached by Salmeron, that in the New Law there are two sacrifices. It will not be out of place to cite here the words that are to be found on page 66 of my book :

“ When the Council speaks of Christ being immolated in an unbloody manner in the Mass, all that it means is that the blood is not really shed there as it was on Calvary, but only in a mystical manner. Now this mystical shedding of the blood, being wholly relative to the real, the symbol and image of the real, does not constitute an immolation formally distinct from it, seeing that an image does not differ formally from that of which it is the image. And as in the Mass the matter is also the same, for the Victim is the Victim of Calvary, it follows that the bloody sacrifice differs neither formally nor materially from the unbloody, but is, as has been always and everywhere believed, the self-same. Hence, as the Council teaches, it has no fruits of its own, and does but apply to men the fruits of the Sacrifice once offered on the Cross.”

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Peter de Soto, a Spanish theologian of note, also one of the Pope's own, speaking of the Mass said : " As it is one and the same with the Sacrifice of the Cross it is not derogatory to it. Christ daily and perennially offers Himself by the hands of His priests, and so is called Priest forever according to the order of Melchisedech ". He knows of but One Sacrifice of the New Law.

Ferdinand Fricius, also a Spaniard, sent by King Philip, argued at length to the same purpose. The Mass is not derogatory to the Cross since the same Christ is offered. When it is said that by one oblation He hath perfected forever them that are sanctified, we are to understand the last sacrifice of all which took the place of all preceding sacrifices. It is said to be " one " because it is one and the same with that of the altar. Christ offered Himself in the Supper, and what He did He bade the Apostles also do, as Cyprian says (Ep. 3, n. 2). To the objection that Christ was once offered he replied that Christ Himself it is who consecrates. The priests hold the place of Christ. The Victim, the Sacrifice is the same. The Sacrifice of the Cross is one and sufficient, but avails us not unless it is applied, which is done through the Mass.

To the same purpose again Ferdinand de Bello Giglio, sent by King Philip. There is no religion without sacrifice, he argued ; therefore the Christian Religion has its sacrifice. But in the Church there is no sacrifice except the Mass. Therefore the Mass is a sacrifice. Nor does this make void the sacrifice of the Cross, because that is applied by the Mass, and it is the same.

So far from being derogatory to the Sacrifice of Calvary is Holy Mass, said James Ramirez, also sent by King Philip, or throwing it into the shade, as

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Luther asserted, it serves rather to bring it into the light ; for, though Christ is offered again and again He does not merit again and again. The Sacrifice of the Cross is applied to us by the Mass, according to the dispositions of him who offers or for whom it is offered.

Francis Ferrerius, O.P., sent by King Sebastian of Portugal : Though we have it not in Scripture (expressly) that the Mass is a sacrifice, we have it from Tradition, which is of equal authority with the Scripture.

On the other hand, Didacres de Paiva, also sent by the King of Portugal, maintained that the Sacrifice of the Mass was proved by Scripture. On the question of its relation to the Sacrifice of Calvary both of these theologians were silent.

Melchior Cornelius, sent by the King of Portugal : Christ on the Cross did not offer according to the order of Aaron, but according to the order of Melchisedech, and after the manner of Aaron.

Fredericus Pandasius, of Mantua : Our Sacrifice differs in many respects from the sacrifices of the Old Law, but does not differ from that of the Cross, though the manner (*modus*) is different. Nor is the Sacrifice of the Cross thrown into the shade by the Mass, but brought into the light since it is the same, and is represented and applied by the Mass.

James Cuvilloni, S.J., sent by the Duke of Bavaria : The Mass is not derogatory to the Sacrifice of the Cross, since it is the same sacrifice.

John Francis Lombardus, Neapolitan : Christ is truly offered in the Mass as He was on the Cross, though in a different manner. As for the objection put forward by the heretics that Christ on the Cross by one oblation perfected those that are to be sanctified, that is true ; but the sacrifice in the Eucharist does not differ from it, though the manner is different. The Mass is not

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derogatory to the Sacrifice of the Cross, since it is the same, but this unbloody, that bloody.

Gaspar Villalpando, Spaniard : The Mass is a true sacrifice, else Christ's promise to be with the Church always has failed. When they say that Christ was offered once, I reply that the sacrifice is the same, as St Chrysostom affirms (Hom. 17, nn. 2, 3). The Mass is not derogatory to the Sacrifice of the Cross since it is the same.

Octaviavus Carus, Ord. Min., Neapolitan : As the Mass is the same as the Sacrifice of the Cross, and as that was propitiatory, so is the Mass, which Paul confirms in the fifth chapter of the Epistle to the Hebrews. (He says fifth, but he means seventh and following.)

Caesar Ferrantius, secular priest : If the Sacrifice of the Cross profited the living and the dead, so also does the Mass, since it is the same sacrifice.

Franciscus de Sanctis, Spaniard : The Mass is propitiatory as was the Sacrifice of Calvary, since it is the same sacrifice.

Aloysius de Burgo, Ord. Min. : Though the Mass is celebrated by the priest the whole action is Christ's. . . . It is not derogatory to the Sacrifice of Calvary, because it is commemorative and applicatory of it.

The other theologians who spoke said nothing to the purpose. They dealt with some of the other questions that were set for discussion, of which there were thirteen in all. The attention of the reader is again directed to the fact that besides Salmeron only one maintained that the Mass is other than the Sacrifice of Calvary, there being, in this view, two sacrifices in the New Law, a bloody and an unbloody. All the others hold to the traditional belief in the One Sacrifice, and ring the changes on the affirmation that the Mass is a true propitiatory sacrifice, because it is the same

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as the Sacrifice of the Cross ; not derogatory to the latter, because it is one with it.

The exact words of Alphonsus Contrearras, who agreed with Salmeron, may be cited here : " There are two sacrifices, the one bloody, the other unbloody ; that was according to the order of Aaron, this according to the order of Melchisedech ". This would also involve two priesthoods in Christ, and was already excluded by St Paul, who connects the priesthood according to the order of Melchisedech with the " one oblation " consummated on the Cross. Strangely enough, Contrearras goes on to affirm that " the Mass is not derogatory to the Cross, because it is the same sacrifice ". This is a case of loose thinking and speaking. If the Mass is a different sacrifice from that of the Cross, offered according to a different rite, how is it the same ? The word " sacrifice ", properly speaking, means not the priest, nor yet the victim, but the action of the priest in offering and immolating a victim according to a certain rite. Where the rite is different, there the action is different, and the sacrifice different. The other theologians speak by the card, and find the true answer to the three questions in the common affirmation that the Mass is a true sacrifice, that the Mass is a propitiatory sacrifice, that the Mass is not derogatory to the Sacrifice of the Cross, because it is one and the same. In vain will you seek an answer to the objections of Luther and Calvin on the assumption of Salmeron and Contrearras that there are two sacrifices in the New Law.

The theologians kept strictly to the points set to them. They did not at all consider the question which so exercised the congregation of bishops later on, whether, namely, our Lord offered Himself in the Supper. This was a moot point in the theology of the time, which appears to be the reason why those who

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made the first draft of the decrees omitted it altogether. A distinct majority of the bishops ruled that it should be inserted, though a strong minority, which included the Papal Legate, Cardinal Seripand, stood opposed to this. The mind of the minority was that nothing should be said of the offering in the Supper, as being not clearly affirmed in Scripture, and that the Sacrifice of the Mass should be rested on Tradition. See *The Sacrifice of the Mass* by the present writer, pp. 48-50. But the argument of Lainez was unanswerable. If our Lord did not offer in the Supper, neither are we offering in the Mass, since we are only doing what He did and bade us do. Carried to its logical conclusion, however, the argument results in this other statement : If our Lord did not offer His Passion in the Supper, we are not offering it in the Mass.

There arose at this point a further question, still more difficult of solution. Was the offering in the Supper a complete sacrifice ? Lainez maintained that it was. Eleven others held the same view, to whom, now I find, are to be added *Montismarani* (Antonius de S. Michele Ord. Min.) and *Lucensis*. The former argues thus against the objection that a complete sacrifice in the Supper would be derogatory to the Sacrifice of the Cross : " The blood shed in Christ's circumcision merited for us, therefore Christ's Passion was superfluous. This does not follow because it was not shed as the whole price of our redemption ; so with the offering in the Supper ".

With this Lainez agreed : " When it is said the Passion of Christ redeemed us, the Passion included all the acts of Christ. So the Cross was the consummation of all the sufferings of Christ ".

With this view of Christ's Sacrifice I have dealt in the July number of the *Eccl. Review*, where I point out that it overlooks two things, (1) that Christ is Priest

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according to the order of Melchisedech, and (2) that the formal outward offering of His Sacrifice was not made until He made it in the Supper according to the rite of Melchisedech. Before then His sufferings were meritorious, but not by way of sacrifice. Sacrifice is the supreme act of public worship, and neither in the Old Law, nor in the New, nor even among pagan peoples, has it ever been offered without outward rite and ceremony. Christ's consecration of Himself in the Supper was the outward, ritual oblation of His Sacrifice for sin.

I pointed out in the former paper, that, of the minority who stood for a complete sacrifice in the Supper, some (one or two) made it propitiatory but not redemptive; others conceived of it as being according to the order of Melchisedech, while that of the Cross would be according to the order of Aaron; others still, as a sacrifice of praise and thanksgiving merely; while two or three held that the mystic immolation made the Supper, and makes the Mass, a complete sacrifice. The first of these opinions is without foundation, involving, as it does, a distinction without a difference. The second and third were ruled out by the Council itself. There remains the fourth, on which the Council did not pass, except by implication.

The theory of the mystic immolation is open to no end of objection. It is too evidently a makeshift. The mystic is not an outward and objective immolation, which true sacrifice requires. It exists only in the faith-illumined intellect. It is nothing in itself apart from the real, to which it is wholly relative. It is not formally distinct from the real, as a shadow is not formally distinct from the substance, and an image not formally distinct from its object. It is that in the subjective order which the real is in the objective, and without the real would not at all exist. The

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mystic immolation in the Supper looked onward to the real immolation on the Cross. It was but the shadow which the Coming Event cast before. It marked our Lord off as the Victim designate, but no more entered into the essence of His Sacrifice than the shadow enters into the essence of the substance. Had not the blood-shedding on Calvary followed, we should still have been without our sacrifice for sin. The poet Virgil tells of an animal destined for the altar that escaped with the vitta or sacrificial fillet on its horn. But even the pagan knew better than to imagine that the placing of the vitta effected a complete sacrifice.

Lastly, if there had been a complete propitiatory sacrifice in the Supper by virtue of the mystic immolation, the world would then have been redeemed. This precisely was the difficulty felt by the large minority who at first opposed any declaration by the Council of an offering in the Supper. They conceived of it as derogatory to the Sacrifice of Calvary. They feared it would evacuate the Cross. Let me make two or three citations :

Canadiensis : Christ did not offer in the Supper to expiate sin, for this He did only on the Cross.

Achadensis : Christ did not expiate sin in the Supper, as this was reserved for the Cross.

Mutinensis : Christ did not offer a propitiatory sacrifice in the Supper, for this would be the same as to say that the world was redeemed in the Supper.

Brugnatensis : Christ did not offer in the Supper, for if the offering was propitiatory the Sacrifice of the Cross would have been superfluous.

The difficulty was solved by the bishops who put the beginning of the propitiatory sacrifice in the Supper and the consummation on the Cross. These formed, as stated in the former paper, the great

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majority of those who spoke on the subject. To the forty-three bishops then mentioned must be added seven others, making fifty in all. I will make a few citations :

Senogalliensis (Urbanus de Ruere) : The Supper was not propitiatory save in an inchoative way, else propitiation would have been made in the Supper.

Veglensis (Albertus Dumius) : No sacrifice is expiatory but that of the Cross. If the Supper was the Sacrifice of the New Testament, the Testament is of no effect save by the death of the Testator, which was on the Cross.

Segobiensis (Martinus de Ayala, Bishop of Segovia) : The New Testament was made in the Supper. But St Paul tells us that not without blood is the Testament dedicated. Now, it was on the Cross the Testament was confirmed when the blood was shed.

Lanicianensis (Archbishop Leonardus Marinus, O.P.) : The words "Hoc facite" do not signify that Christ had offered, but should be understood to mean : "Make this Body", which was presently to be immolated on the Cross.

Let me make an end of citation with the words of *Sutrinus*, which deserve to be writ in golden letters as embodying a truth consecrated by the professed faith of Christendom for nineteen hundred years :

WE HAVE NO SACRIFICE BUT THAT
BY WHICH WE WERE REDEEMED

When the final vote was taken, there were but two dissenting voices. Let the reader judge for himself who carried the day—those who separated the Supper from the Cross from which the Mass is inseparable ; or those who, uniting the two, affirmed One Sacrifice for sin, begun in the Supper, finished on the Cross,

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continued in the Mass from the rising of the sun to its going down.

One word more. All the current theories about the Mass separate the Supper from the Cross, making it a complete sacrifice.

THE ARGUMENT OF LAINEZ APPLIED TO THE MASS

The argument used by Lainez at the Council of Trent to prove that Our Lord offered Himself in the Supper was unanswerable: "If Our Lord did not offer Himself in the Supper, we are not offering Him in the Mass, since we are doing only what He did and bade us do". The same argument, carried to its logical conclusion, proves that, if Our Lord did not offer His Passion in the Supper we are not offering it in the Mass. As it is a poor rule that doesn't work both ways, if we are offering His Passion in the Mass, He must first have offered it in the Supper, and His Sacrifice was not consummated till He underwent His Passion; till He actually gave the Father what He offered in the Supper—His Life for the ransom of many.

How are we to know that what we offer in the Mass is the Passion of the Lord? We know it from the traditional teaching of the Church. "The Passion of the Lord," says St Cyprian, "is the Sacrifice that we offer." St Augustine tells us that the Sacrifice of our Ransom was offered up for the soul of his mother; St Chrysostom, that "Christ who was slain for us is the Sacrifice that is laid upon" our altars; St Ambrose, that the Mass is "that saving Sacrifice whereby the sins of the world are blotted out"; St Ignatius Martyr, that it is "the Flesh of our Saviour Jesus Christ which suffered for our sins" that is offered in the Mass; Theodoretus, that "any one who is versed in divine

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things knows that we offer not another sacrifice” ; Alger the Scholastic, that “if our daily sacrifice were other than that which was once offered in Christ, it would not be true but superfluous” ; Peter the Venerable, that “ that whereof it is said, Christ was offered once (Heb. ix. 28), He left to His Church evermore to be offered up” ; and St Thomas of Aquin, voicing the tradition of all the ages, that “ the Sacrifice which is offered daily in the Church is not other than the Sacrifice which Christ Himself offered ” and “ offered once ” as St Paul declares. Exact references will be found at the foot of pages 16 to 18 of my book on the Mass. Let it be noted also that when St Thomas identifies the Mass with “ the Sacrifice which Christ Himself offered ”, he plainly implies that Christ offered one only sacrifice, or, as St Paul has it, that “ by one oblation He hath perfected forever them that are sanctified ”.

The Church herself makes vocal in the prayers of the Mass her age-long belief concerning the Sacrifice, according to the time-honoured maxim that the formula or rule of prayer shall establish the law of believing—*Legem credendi lex statuat supplicandi*. Here is the Secret of the Mass for the Ninth Sunday after Pentecost :

As often as this commemorative Sacrifice is celebrated the work of our redemption is carried on.

It was by the Passion our redemption was wrought, and so the Mass, which carries on the work, must be intimately linked up with the Passion.

And here is the Secret of the Mass for the Thursday of the third week in Lent :

We offer Thee, O Lord, on occasion of the precious death of Thy servant, this Sacrifice which is the fountain-source of all martyrdom.

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Plainly this is the Passion—the sacrifice offered by Our Lord what time He came from Edom, with dyed garments from Bosra.

Follows the Secret of the Mass on Wednesday in Holy Week :

Accept, O Lord, we beseech Thee, the offering we have made, and mercifully grant that we may piously receive what we celebrate in the Mystery of Our Lord's Passion.

We celebrate, therefore, that is, commemorate and offer, the Lord's Passion in the Mystery of Faith which is the Mass.

On the Feast of the Spear and Nails the Secret of the Mass runs :

May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world.

What did Our Lord offer up on the Cross for the salvation of the world? His Passion—His sufferings and death. This, therefore, is what we are offering up in the Mass, seeing that we are but continuing to do what He did and bade us do.

“ May this Sacrifice be acceptable to Thy Majesty ” is what we say in the Secret of the Mass for the Feast of the Five Wounds, “ in which we offer Thee the very wounds of Thy Only Begotten Son as the price of our redemption.”

From this we gather that Our Lord first offered in the Supper the wounds that were to be inflicted upon Him in His Passion, else we should not be offering them in the Mass.

“ Grant, we beseech Thee, O Lord,” we read in the Secret of the Mass for a man deceased, “ that this Sacrifice may profit the soul of Thy servant by the immolation of which Thou didst set the whole world free from the bonds of sin.”

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Christ was immolated on the Cross, and there set the world free from the bonds of sin. But He offered Himself in the Supper, as was defined by the Council of Trent. It follows that He offered Himself in the Supper to be immolated on the Cross, and that it is the immolation on the Cross that is operative in the Mass, and sets each successive generation free from the bonds of sin.

Let me cite one more prayer of the Mass, the Post-communion on the Feast of the Spear and Nails :

O Lord Jesus Christ, who didst offer Thyself upon the Cross, a spotless and willing Victim to God the Father, we earnestly pray that the most holy offering of the same Sacrifice may obtain for us pardon of our sins and everlasting glory.

The Council of Trent has defined that Our Lord offered Himself to God the Father in the Supper. This prayer says that He offered Himself to God the Father on the Cross. Did He, then, offer Himself twice ? No ; St Paul assures us that He offered Himself once and was once offered. The offering in the Supper is continued in the Mass, and this prayer says that the Mass is " the most holy offering of the same Sacrifice " that was offered on the Cross. The full statement of the matter, then, is this : Christ offered in the Supper, continued to offer on the Cross, and continues to offer evermore in the Mass by the hands of His priests the One Sacrifice that takes away the sins of the world. We, sinners that we are, need nothing short of the Sacrifice of Calvary, and by the great goodness and mercy of God that and no other we have in the Holy Mass.

It should not be hard to choose between the traditional teaching and belief of the Church, as outlined above, on the one hand, and, on the other, a multiplicity of conflicting theories, which, by the very

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fact that they are multiple and conflicting and mutually destructive, serve but to show the futility of private judgment in matters of faith.

And the choice has to be made. If the Supper was a finished sacrifice, the Mass is the continuation of it, and we haven't the Sacrifice of Calvary at all. It stands by itself out of all liturgical relation with the Supper and the Mass, and is not continued. Suppose the Missouri River did not form a junction with the Mississippi, no drop of water from that red stream would ever pass into the Gulf of Mexico at New Orleans. Even so, if the Supper and the Cross were not in liturgical conjunction, the red tide of Calvary would not be mingling with the blue waters of the Cenacle upon our altars to-day. Is it not the word spoken in the Supper that reproduces in the Mass the Blood that was shed upon the Cross? The Supper and the Cross are, therefore, indissolubly bound together in the Mass.

WHEN DID CHRIST'S PASSION BEGIN?

The question may also be put in this way: When did Christ's Sacrifice begin? "For", to cite once more, the well-worn saying of St Cyprian, "the Passion of the Lord is the Sacrifice that we offer." We mean by the Passion, then, the sufferings that constitute Christ's Sacrifice. And so we exclude the sufferings of His childhood and the sufferings of His manhood up to the point when he made the sacrificial offering of His life for the sins of the world. Before then, indeed, His sufferings were meritorious, but not by way of sacrifice. It was the ritual offering of them to God the Father that constituted them a sacrifice. And so the Passion of Christ is a sacrifice in so far, and only in so far, as He offered in sacrifice the sufferings that went to make it up.

Of the sufferings that made up the Passion, some were of the body, which St Thomas calls "exterior", and some of the soul which he calls "interior".¹ Great as were our Lord's bodily sufferings, His mental sufferings appear to have been even greater. And greatest of these were, beyond all question, the agony in the garden, when His soul was sorrowful even unto death, and the dereliction on the Cross which wrung from His lips the cry: "My God, my God, why hast Thou forsaken me". The agony was as much part of the Passion of Christ as was the dereliction. It was included in the sacrificial offering of His life which he

¹ 3a, q. 46, a. 6.

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made to God the Father in the Supper ; for the main cause of the agony was the absolute inevitableness of the cruel torments which He had pledged Himself to undergo and with which He was now face to face.

Some have thought that our Lord was offering His Sacrifice from the moment that He came into the world, so understanding the words: "Sacrifice and oblation Thou wouldst not, but a body Thou hast fitted unto me. Lo, I am come," etc. But this view overlooks two things, (1) that the offering of sacrifice is always accompanied by an outward rite or ceremony and (2) that Christ is Priest according to the order of Melchisedech, and so had to offer His Sacrifice according to the rite of Melchisedech. This He did in the Supper, and only in the Supper. He did it once, as St Paul repeatedly tells us, and as we can see for ourselves. It is repugnant to reason that He should have offered His Sacrifice twice. In the Supper He became the Victim designate for the sins of the world, and from that moment all His sufferings, both mental and bodily, became part of the Sacrifice of our Ransom—part of the Passion of the Lord which is the Sacrifice that we offer.

Christ's Sacrifice is the Sin Offering of the New Testament. Now, He Himself declares in set terms that the offering in the Supper is His Sin Offering—"My blood which is shed (or will be shed) for many unto remission of sins". Whether you follow the original Greek or the Vulgate, plain it is that here we have Christ's offering for sin. According to the Greek, the blood is shed now, which it is, sacrificially, as soon as it is offered ; even as Christ Himself is ritually dead from the moment when He gives Himself up to death in the Supper. So, St Gregory of Nyssa reckons the triduum of Christ's death from the evening of Holy Thursday, when Christ offered Himself in the Supper, till Easter morn—two whole days and well into the

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third, according to the Jewish ritual. But will any one say that Christ's Sin Offering was complete till His Blood was actually shed ?

If there is one thing absolutely certain in the matter we are dealing with, it is this : We are offering in the Mass what our Lord first offered in the Supper. We are doing what He did and bade us do. Now, the Passion of the Lord is the Sacrifice that we offer, according to the ancient tradition of the Church, as voiced by St Cyprian. Therefore the Passion is the Sacrifice that our Lord offered in the Supper. Again, the Sacrifice of our Ransom is the Sacrifice that we offer in the Mass, according to the constant tradition of the Church, as attested by St Augustine. Therefore, it was the Sacrifice of our Ransom that our Lord offered in the Supper. Once more, it is the Sacrifice consummated on the Cross that we are offering in the Mass, according to the age-long tradition of the Church, as officially proclaimed by Leo XIII in an Encyclical Letter (*Caritatis Studium*, 25 July, 1888). Therefore it was the Sacrifice consummated on the Cross that our Lord offered in the Supper. Finally the belief of the Church from the beginning, as made vocal in all our catechisms and simple manuals of instruction, is that the Sacrifice which we offer in the Mass is one and the same with the Sacrifice of Calvary—not a new sacrifice, but the self-same continued : that the Mass is thus the continuation of the Sacrifice of Calvary. Therefore what our Lord offered in the Supper was not another sacrifice but the self-same that was consummated on the Cross. This surely ought to clinch the matter. One who should deny the liturgical connexion between the Supper and the Cross, in the face of this, would hardly be keeping within the lines of Catholic truth.

It has been maintained that St Thomas separates

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the Supper from the Cross, and makes the Cross the Sacrifice of our Redemption out of all liturgical relation to the Supper. But this is to do the Angel of the Schools a grave injustice. After St Paul and St Augustine, he, perhaps, more than any one else rings the changes on the oneness of Christ's Sacrifice. He always speaks of the "Sacrifice of Christ", and knows of one only. He says that "the Sacrifice which is offered daily in the Church is not other than the Sacrifice which Christ Himself offered, but is the commemoration of it".¹ This means that the Mass is the commemoration of the Sacrifice of Calvary and one with that which it commemorates—"the shadow of Calvary", as Manning so aptly expresses it, "but also the reality". He repeats this in his commentary on the Epistle to the Hebrews (ix. 12), and adds words which enable us to see clearly that he believed Christ made the offering of His Sacrifice in the Supper. The whole passage will be found at page 96 of my book on the Mass. I cite here the relevant part: "And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, viz., His Blood. Hence ours is not another Sacrifice, but is the commemoration of that Sacrifice which Christ offered, as we read in Luke xxii. 19: This do for a commemoration of me". Note the reference to Luke and the words cited. According to St Thomas, "that Sacrifice which Christ offered", than which the Mass "is not other", is the "One Sacrifice" by which He "cleansed forever them that are sanctified", as is affirmed in the lines immediately preceding those that are here cited. When did our Lord offer this One Sacrifice, according to the Saint? In the Supper, for it was in the Supper that our Lord uttered the words on which the saint founds his

¹ 3a, q. 22, a. 3, ad 2um.

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assertion that "ours is not another Sacrifice," to wit, "This do for a commemoration of Me." And it was in the Supper, as I have pointed out, that Christ consecrated and offered the Blood of His One Sacrifice for sin. Therefore, according to St Thomas, "that Sacrifice which Christ offered" He was offering in the Supper at the moment when He uttered these words, and the Sacrifice offered in the Supper was the Sacrifice by which Christ "cleansed forever them that are sanctified", viz. the Sacrifice of Calvary. This shows how foreign to the mind of St Thomas is the notion that there was no liturgical connexion between the Supper and the Cross. According to those who separate the Supper from the Cross and make the Supper by itself a sacrifice, the Mass, as the continuation of the Supper, may indeed be commemorative of the Sacrifice of Calvary, but is "other than" it. According to St Thomas, the Mass, as the continuation of the Sacrifice offered by Christ in the Supper, is commemorative of the Sacrifice of Calvary and "not another Sacrifice".

It is claimed that St Thomas makes the Passion begin in the garden with Judas's betrayal of the Master. But this is to lose sight of the distinction drawn by the Saint between the "exterior" element of the Passion and the "interior", and to give a wholly inadequate view of his teaching on the subject. The Passion *as inflicted* began in the garden; the Passion *as assumed* began in the Cenacle. This was the *oblation* of the Victim, that the *mactation*, on the part of Christ who offered Himself, an *immolation*.

St Thomas distinguishes between what he calls "the Passion itself", i.e. Christ's mental and bodily sufferings, and Christ's Sacrifice for sin. What he calls "the Passion itself" is the material element of the Sacrifice, which has to be joined with Christ's own

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offering of it, as the formal element, to constitute the Sacrifice of our Redemption. As the foundation is to the building, and the roots of the tree are to the trunk and branches so was the offering that Christ made of Himself in the Supper to the Passion that followed. It was the offering that formally constituted His Sacrifice.

The Mass is both the representation and the representation of the Passion of Christ which is the Sacrifice that we offer. St Thomas calls it, in the first sense, *imago quaedam representativa passionis Christi*. In explaining how the repeated signs of the cross that are made in the Mass represent what took place in the great Sacrifice of the New Law, he distinguishes several stages of the Passion.¹ He says that "the priest uses the sign of the cross in the celebration of the Mass to symbolize the Passion of Christ which terminated on the Cross". Here he is speaking of the Passion in the formal sense, as including the ritual offering in the Supper; for it is in this sense precisely that the Mass represents it, and what is done in the Mass symbolizes it. Now, he says, "the Passion of Christ was gone through with by certain stages". And the first stage he sets down is "Christi traditio, quae facta est a Deo, Juda, et Judaeis", that is to say, "the delivering up of Christ which was the work of God, Judas, and the Jews". The word "traditio" is here properly rendered "delivering up", rather than "betrayal", as well because "proditio" is the Latin for that, as especially because God did not betray Christ though He certainly delivered Him up. "Here", we are told, "God's share in the Passion, the work of God, dates from eternity, and therefore certainly was not in any sense ipsa Passio"—the passion itself. St Thomas is considering the

¹ 3a, q. 83, a. 5, ad 3um.

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Passion as constituting the Sacrifice that is represented and reproduced in the Mass, and so, in the first stage, lays bare the roots of it. One root was in eternity, it is true—the decree of God. But that did not reveal itself directly on the stage of this world. Nor did it belong to the Sacrifice of Christ as such. What did belong to it, however, and formally constitute it, was the action of Christ, who is God, in giving Himself over, on the eve of His Passion, to the death of the Cross. To Him all power is given in Heaven and on earth ; to Him belongs the work of our redemption by personal execution ; by Him is offered in the Supper the Sacrifice of our Redemption. As soon as that offering is made, the other factors in the delivering up of Christ, the insatiable greed of Judas and the unrelenting hatred of the Jews are set in motion. Christ Himself bids the disciple whose soul is fixed in the resolve to betray the Master, “What thou doest, do quickly” ; and so, quickly, the way is opened to the second act in the Drama of our Redemption, the sale of Jesus Christ to the Jews by Judas for thirty pieces of silver. This, according to St Thomas (*loc. cit.*), is the second stage of the Passion, the second step in the offering and immolation of the Victim of Calvary.

One word in conclusion about a point already touched upon. The one thing wanting to every pang that our Lord endured from His coming into the world to His reclining at table with the Twelve being part of His Passion, part of the Sacrifice which He offered in the Supper and we offer evermore in the Mass, was just the ritual offering made in the Supper. He was priest according to the order of Melchisedech from the day of His coming into the world, but not from the day of His coming into the world did He offer His Sacrifice according to the rite of Melchisedech—not

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till *His hour was come*. Those who think that our Lord began to offer His Sacrifice as soon as He became man would make His Passion begin at the same time. Theological speculation, not tradition, is back of that idea. One school of theologians favored it both before and after the Council of Trent. If I mistake not, Lainez belonged to that school, and so found a propitiatory sacrifice in every act of Christ, or rather one propitiatory sacrifice in all that the Man of Sorrows did and suffered till He expired on the Cross.

For the rest, those who think that the internal act of offering, without any outward rite or ceremony, suffices for sacrifice, cannot choose but hold that our Lord began to offer His Sacrifice immediately on coming into the world, and that His Passion is coincident and coextensive with all His earthly sufferings. His Sacrifice would thus begin in Nazareth, or at any rate in Bethlehem, and end on Calvary. But what in this view of the offering in the Supper? And what of the teaching of the Epistle to the Hebrews that He offered Himself "once", and was offered "once" and "by one oblation perfected forever them that are sanctified"? The point is of so great moment that it will be well to labor it. Suppose the internal act of our Lord's will at the moment of the Incarnation was the formal constituent of His Sacrifice for sin, then all the sufferings of His life on earth up to the instant of His death on the Cross were part of that Sacrifice. They would constitute what is known as the Sacrifice of Calvary, which would stand wholly apart from and independent of the Sacrifice offered in the Supper. There would thus be two sacrifices of the New Law, and the Mass would be the continuation of the one offered in the Supper, not the continuation of the Sacrifice of Calvary. But St Paul emphatically affirms that Christ "by one oblation perfected

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forever them that are sanctified". And Pope Leo XIII, voicing the immemorial tradition of the Church teaches that "long before Christ was born the Sacrifice of the Old Law shadowed forth the Sacrifice of the Cross", and that "after His Ascension into" heaven that identical Sacrifice is offered in the Mass".

There is no foundation in Scripture, nor in Tradition, nor in the belief of the faithful, nor in the common consent of mankind, for the notion that sacrifice, in the strict and proper sense of the word, can be offered without outward rite or ceremony.

WAS CHRIST'S SACRIFICE FINISHED ON CALVARY?

I say Christ's Sacrifice, for it is one. He came to **take** away sin by the sacrifice of Himself, or, as He Himself tells us, to give His life a ransom for many. It should seem, therefore, that when He died on Calvary His Sacrifice was finished; and so, in a certain sense, it was. So far as His Sacrifice consisted in His Passion and Death, it ended there. But that was His Sacrifice only in its physical aspect. Were it not for the voluntary and visible offering He made of Himself to God the Father in the Supper, the Passion and Death would not have been a sacrifice at all; it would have been simply Deicide.

The rite of our Lord's Sacrifice is plainly outlined in the Old Testament sin-offering, and especially in the great Sacrifice of Expiation on the Day of Atonement (Lev. xvi.) Once a year, on that day, the high-priest himself offered in sacrifice a goat and a calf for his own sins and the sins of the people. First, he solemnly consecrated and offered the victim in the place set apart for the sacrifice. Then, as he was offering as well for his own sins as for the sins of the people, he himself slew the victim, for this was the law of the sin-offering, that the victim should be slain by the sinner. Finally, taking of the blood of the victim, the price of sin, he first went with it into the holy of holies, and immediately after came out into the holy place and handed it over to God there.

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Such was the rite of the Old Testament sin-offering as laid down by God Himself. In the light of it let us now consider our Lord's One Offering for the sins of the world. First of all, He solemnly consecrates and offers Himself to God the Father in the Supper. Next, He is slain by the sinners of the world, represented by the Jews and the Romans. Is His One Offering for sin now complete? We shall find the answer to the question in the answer to this other question: Was the sin-offering of the Old Testament complete when the victim was slain? It was not. The slaying of the victim was but the sinner's part in the sacrifice; there remained the handing over to God of the victim's blood in the holy place, which was the priest's part. The parallel is perfect, and no one can question it who does not substitute his own notion of sacrifice for that of Him who inspired the Scriptures.

The rite of the Sacrifice of Expiation reveals clearly how Christ's Sacrifice was to be completed. He is the High-Priest of the New Covenant. Therefore, to complete His Sacrifice, He had to go into the holy of holies in the heavenly places; He had to ascend into Heaven, and there offer the Price of our Ransom to the Father, the Wounds that bore testimony to His Passion and Death, the Life that He had laid down and taken up again. Nor was this all. For, as the high-priest of the Old Testament came back immediately out of the holy of holies to offer the sacrifice in the holy place according to the rite that was prescribed, so our High-Priest, after He had made the ceremonial offering of His Sacrifice behind the veil, offered it again in the earthly tabernacle by the ministry of His Apostles. "Yea Himself", says St Ambrose, "is plainly seen to offer in us, since His word sanctifies the Sacrifice that is offered".¹

¹ *Ennar.* Ps. 38, n. 25.

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Thus is Christ's Sacrifice completed in Heaven and on earth ; in Heaven by the offering behind the veil, on earth by the Clean Oblation upon our altars.

And this stands to reason. By sin we get into God's debt. We rob Him of the love, and obedience, and loyal service that are so justly His due. To pay a debt the first thing needful is to procure the means—the money to pay it with. But if you keep the money in your pocket, or in the house, you will never pay the debt. You've got to go to the man to whom you owe it, and hand the money over to him. So Christ hands over to the Father the Price of our Ransom when He enters Heaven, and does so perennially on our altars by the hands of His priests. For, as we read in the Secret of the Mass of the Ninth Sunday after Pentecost, "As often as this commemorative Sacrifice is celebrated the work of our redemption is carried on".

We see, then, the literal exactness of the Secret Prayer *pro una defuncta*. "This Sacrifice", to wit, the Mass, "without which no one ever hath been free of sin." No one is ever free of sin till the price of the sin has been paid over to God. Christ Himself does this in Heaven, where "He is ever living to make intercession for us". The priest who offers Mass does it on earth, or rather, Christ does it in and through him.

Luther and Calvin maintained that Christ's Sacrifice was finished on Calvary. Unfortunately, those who combated them, for the most part, granted this, and so were under the necessity of maintaining that there was a complete sacrifice in the Supper which was continued in the Mass. The Supper was thus separated from the Cross, and the Mass was made a different sacrifice from that of Calvary. Happily this severance of the Mass from the Cross has never got beyond the text books of theology. In our catechisms and simple manuals of instruction the age-long and universal

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tradition of the Church still finds expression. It is there openly declared that the Mass is one and the same sacrifice with that of the Cross. See Appendix, *The Sacrifice of the Mass*, pp. 162-176.

In the Sacrifice of our Redemption we have to distinguish carefully the Sinner's part from the Priest's part. That was the immolation, this the offering. The Sinner's part is done and over; the Priest's continues evermore. It is plain which was the part that formally constituted the Sacrifice and is pleasing to God. "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hand. For, from the rising of the sun, even to the going down, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean Oblation; for great is My Name among the Gentiles, saith the Lord of hosts" (Mal. i. 10, 11).

II

At page 108 of *The Sacrifice of the Mass* by the present writer, is to be found this paragraph:

"As a help to the reason I would call to mind a distinction of the Schoolmen. They speak of *actus primus* and *actus secundus*, meaning by the former 'the act of the essence', or the existence of a thing, by the latter its operation. And they lay down this principle: *Omne ens est propter suam operationem*—Every being is for its operation, i.e., it exists for doing something. Our Lord's Sacrifice of Himself attained its *actus primus*, or complete essence, on Calvary; it attains its *actus secundus*, or complete operation, on our altars. Or, to put this in another way, the Sacrifice of Calvary is operative in the Mass."

IT IS THE MASS THAT MATTERS

In saying Mass this morning, I was struck with the words we read in the Secret Prayer (*Sabbato post Cineres*) :

Suscipe, Domine, sacrificium cujus te voluisti dignanter immolatione placari: praesta, quaesumus; ut, hujus operatione mundati, beneplacitum tibi nostrae mentis offeramus affectum.

Receive, O Lord, the sacrifice by the immolation of which it hath been Thy gracious will to be appeased; grant, we beseech Thee, that, being purified by the operation thereof, we may render Thee a pleasing homage.

There can be no question that the sacrifice here referred to is the Sacrifice of the Cross. If, then, this prayer expresses the mind of the Church, the Sacrifice of the Cross is operative in the Mass, and the Mass is the *actus secundus*, or operation, of the Sacrifice which attained its *actus primus*, or complete essence, on Calvary.

Here is another Secret Prayer (*pro una defuncta*) :

“By this Sacrifice, without which no one hath ever been free of sin, may the soul of Thy handmaid be freed from all her sins.”

I have rendered “sacrificiis” of the text, a plural of excellence, by “sacrifice”, because it is plain that there is question of the Sacrifice that is here and now being offered, viz., the Mass. The conception embodied in this prayer, as in so many other prayers,¹ peremptorily excludes the contention of those who say that the Sacrifice of Calvary is indeed the Sacrifice of our Ransom, a “propitiation not for our sins only, but for those of the whole world”, but that there is need of another sacrifice to apply its merits. For this prayer distinctly affirms that the Mass is the Sacrifice “without which no one ever hath been free of sin”,

¹ See *The Sacrifice of the Mass*, p. 21.

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not Adam or Eve, or any of their children ; that it is, therefore, itself the Sacrifice of our Ransom, which St Augustine told us so long ago was offered up for the soul of his mother.

I say, then, once more : *Legem credendi lex statuat supplicandi*. Let us believe that Holy Church means what she says in the very act of offering her great Sacrifice. Let us have the humility to acknowledge that it is the Sacrifice of Calvary itself, and not another sacrifice, which is daily offered up on our altars, even if we cannot see how this may be. The Mass is not the only "Mystery of Faith" that we are called upon to receive with the simplicity of little children on pain of being shut out from the Kingdom of Heaven.

THE ONE SACRIFICE

Current theories about the Mass assume that the Supper was a sacrifice complete in itself and distinct from the Sacrifice consummated on Calvary; in other words, that there was no liturgical connexion between what took place in the Supper and what took place on Calvary.

Both Scripture and Tradition attest the oneness of the Sacrifice offered by Christ. It is worth while going somewhat fully into the argument from Scripture. Speaking of Christ as Priest forever according to the order of Melchisedech, St Paul says: "Who needeth not to offer daily, as the [Jewish] priests do, first for his own sins, and then for the sins of the people; for this He did once in offering Himself" (Heb. vii. 27). And again: "And as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to take away the sins of many" (Ib. ix. 27-28). In this latter place, as is plain from the context, "once offered" is referred to the death of Christ on the Cross. In the former passage, on the other hand, the direct reference is to the offering which Christ made of Himself, not to His immolation or death; for while Christ offered Himself, He died at the hands of others. Thus St Paul expressly tells us that the offering took place "once", and the immolation "once". On the other hand the Council of Trent teaches that this one offering was made in the Supper, and we know the one immolation was consummated

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on the Cross. Therefore what Christ offered in the Supper was the Sacrifice of the Cross.

Let it be noted further, as bearing out the strict construction put upon the "seipsum offerendo" of Heb. vii. 27, that St Paul there sharply contrasts our Sin Offering with the sin offering of the Old Testament. Now the law of this latter was that the sinner should slay the victim and the priest offer the sacrifice. From this it follows that the "seipsum offerendo" of the text can be understood only of the offering that Christ made of Himself, not of the slaying of Him by the sinners of the world. It should also be observed that in the original Greek of the former of the two passages cited above from *The Epistle to the Hebrews*, we have the aorist active, in the latter the aorist passive—What Our Lord did, what was done to Him. What He did was the offering, what was done to Him the immolation. So we have one offering, one immolation, one complete sacrifice.

To clinch the thing we have the words of Heb. ix. 25, 26: "Nor yet that He should offer Himself often, . . . for then He must have suffered often from the beginning of the world". Here the Apostle plainly signifies that to every offering for sin correspond suffering and death for sin. And so, if Our Lord had offered more than once He should have suffered and died more than once, according to the Scripture. Therefore He did not offer Himself twice, else must He have died twice.

Every time that the high-priest of old made an offering for sin, he had to slay an animal, and with the blood of this victim make expiation for sin in the holy place. "Without the shedding of blood there is no remission": so it was decreed. Now the priest of olden time offered, not his own blood, but the blood of an animal which could make expiation for sin

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only in virtue of the Blood that was to be shed on the Cross. Hence if Our Lord had to offer often, He would have to die often, since it was with His own Blood He was to make expiation, and every time expiation for sin was made from the beginning of the world His Blood would have to be shed. This necessarily implies that the offering for sin involves the actual shedding of blood even unto death. And so according to the Apostle the offering made by Our Lord in the Supper involved the actual shedding of His Blood on the Cross. As He actually shed His Blood once, as He died once, He offered Himself once and once only.

The idea that Our Lord offered Himself twice, which is so plainly opposed to Scripture, is also repugnant to reason. He made the ceremonial offering of Himself in the Supper as Priest according to the order of Melchisedech. There was no ceremonial offering on Calvary and no public worship of God, but rather jibes and derision. Now suppose the Jews had been able to put Our Lord to death one of the many times they tried to do so before He made the ceremonial offering of Himself in the supper, their deed would have been murder simply, and not sacrifice. Sacrifice is, and has been from the beginning of the world by God's own institution, a public rite, the supreme act of the public worship of God. As such it is something of which men can take cognizance, which the world can be aware of. But if the men of Nazareth had succeeded in casting Our Lord down headlong from the brow of the hill whereon their city was built, their crime would have passed in to history as the murder of Jesus the Son of Joseph the carpenter.

Merely internal acts can never suffice for that which is of its very nature external and public. Thus,

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if Samuel had not anointed David, the son of Jesse would never have been recognized as King of Israel. So, if the internal act of offering sufficed for sacrifice, God would never have bidden Abraham go up the mountain with his son and there lay him upon an altar and take up his knife to slay him. He who is the Searcher of hearts knew that Abraham was willing to sacrifice his son before he gave the first outward token of his willingness.

Such notable and solemn functions as the appointment of a ruler and the offering of sacrifice to God are not done, as the Italians say, *alla buona*, or, as we say in English, "any old how", but have to be performed in accordance with certain prescribed rites and ceremonies. The internal act of offering would not, therefore, have sufficed to make the death of Christ on Calvary a Sacrifice. It was the ceremonial offering in the Supper which turned what else had been Deicide pure and simple into the One Offering for the sins of the world which is ever more continued on our altars under the forms of bread and wine.

If, on the other hand, Our Lord, after He had offered Himself in the Supper, had not suffered the pangs of His Passion and shed His Blood upon the Cross, He would never have blotted out the handwriting of the decree that was against us. He would not have been a real and actual Victim, but would have remained the Victim designate. Even the old pagans knew that the wily Simon would not have been a real victim even though he should have worn about his temples for a time the sacrificial fillet that was being prepared for him. They, too, believed that the higher powers required the actual shedding of blood even unto the laying down of life. See Virgil's *Æneid*, bk. 2, lines 115-134. Their deities, whom we know to have been but apes of the one only true and living

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God, were not to be appeased save "with the blood of a virgin slain,"

Sanguine placastis ventos et virgine cæsa,
Quum primum Iliacas, Danai, venistis ad oras.

O men of Greece, with blood, a virgin's gore,
Ye soothed the winds, then sought the Trojan shore.

II

What I have set down in my book on the Mass is a thesis, not a theory. In the New Law there is but One Sacrifice. This One Sacrifice Our Lord Jesus Christ inaugurated in the Supper when He offered to the Father His Body and Blood under the forms of bread and wine, consummated on the Cross, and continues to offer in the Mass by the ministry of His priests.

Both Scripture and Tradition attest the oneness of the Sacrifice offered by Christ. Out of Scripture it will be enough to cite the words expressly spoken of Christ as Priest forever according to the order of Melchisedech in Hebrews x. 14: "By One Sacrifice He hath perfected forever them that are sanctified". As for Tradition, let two outstanding representatives of the Latin Church and as many of the Greek speak for the rest. "What means it", St Augustine asks, "that the Hebrew people were so strictly forbidden to taste the blood of sacrifices offered for sin, if by those sacrifices was shadowed forth this One Sacrifice, in which the remission of sins is really wrought, while no one is forbidden to take the Blood of this Sacrifice, but all rather are exhorted to drink who would have life."¹ Here the Supper, the Cross, and the Mass

¹*Quæst in Hept.* 1-3, n. 57.

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are the One Sacrifice whereby the remission of sin is at once wrought and obtained. "It was necessary", says St Leo the Great, "that the thing which had been promised in a typical mystery should be by a manifest accomplishment fulfilled; that the true Lamb should set aside the typical lamb; that the diversity of various victims should be terminated by One Sacrifice."¹ "He did not then only take away sins when He suffered," are the words of St Chrysostom, "but from then until now takes them away; not crucified again and again, for He offered One Sacrifice for sins, but by that One Sacrifice evermore cleansing."² And Theodoretus: "If, then, the priesthood of the Old Law has come to an end, and a Priest after the order of Melchisedech has offered sacrifice, and rendered other sacrifices needless, why do the priests of the New Law perform the Mystery? But any one who is versed in divine things knows that we do not offer another sacrifice, but celebrate the memory of that one and salutary oblation".³

Current theories about the Mass assume that the Sacrifice offered in the Supper was other than the Sacrifice consummated on the Cross. If, then, it can be shown that what Our Lord offered in the Supper was the sacrifice consummated on Calvary, those theories are once for all and peremptorily excluded.

Now this is shown, in the first place, by the foregoing testimonies of Scripture and Tradition. The Council of Trent has defined that Our Lord did in the Supper make the sacrificial offering of His Body and Blood. As He offered but One Sacrifice, it follows necessarily that what He offered in the Supper was the Sacrifice consummated on the Cross.

¹ Serm. 58 cc. 1, 2.

² P.G. tom. 59, col. 116.

³ *Super Ep. and Heb.*, c. 8.

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Here is another and irrefragable proof. It is hundred times made plain in Scripture and Tradition that, as St Cyprian in an oft-cited passage declares: "the Passion of the Lord is the Sacrifice that we offer". Our unbloody oblation shows forth, as the Apostles has it, "the death of the Lord till He come". Now, what we offer in the Mass is what Our Lord Himself first offered in the Supper. We are but doing what He did and bade us do. Our Sacrifice is but the continuation of His. But what we do is to offer the Passion of Christ. Therefore what He did in the Supper was to offer His Passion—His Body to suffer and His Blood to be shed. I say this peremptorily excludes the notion that Our Lord offered in the Supper a sacrifice other than the one He consummated on the Cross, and so cuts off at one stroke all the current theories about the Mass.

Our Lord in one place speaking to the Father said: "I knew that Thou hearest Me always" (John xi. 42). But in the garden being in an agony, He made this prayer: "Father, if it be possible let this chalice pass from me". It did not pass; whence we conclude it was not possible. Why? St Augustine, St Thomas and the whole school of theologians are agreed that there were not wanting to God ways of saving mankind other than the Passion and Death of Christ. It should, therefore, have been possible to let the chalice pass. There was, indeed, the eternal decree that there should be no remission of sin without the shedding of blood. But this decree was conditioned on the free consent of Christ to suffer, just as the decree of the Incarnation was conditioned on the free consent of the Virgin Mary to become the Mother of the Saviour. It was only after she expressed her consent that the decree of the Incarnation became absolute. In like manner, it was only after Our Lord expressed in solemn ritual

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fashion, as Priest according to the order of Melchisedech, His will to suffer and to die, and consecrated Himself a victim for the sins of the world, that the decree of redemption was made absolute. In the Supper He gave Himself over to death by a solemn covenant sealed with His Blood and ratified by the Father—a covenant which could not be revoked. Therefore, when He prayed in the garden, it was no longer possible that the chalice of His Bitter Passion should pass. From this we conclude once more that what Our Lord offered in the Supper was the death He was about to undergo—not a sacrifice relative to the Sacrifice of the Cross, but the Sacrifice of the Cross itself, which is continued in the Mass for evermore.

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The Council of Trent declares that there is in the Mass an unbloody immolation, but it does not say that this is what makes the Mass a sacrifice. "And forasmuch as, in this divine sacrifice that is celebrated in the Mass, the same Christ is contained and immolated in an unbloody manner, who once offered Himself in a bloody manner on the altar of the cross, the holy Synod teaches that this Sacrifice is truly propitiatory." The Council teaches that the Mass is propitiatory because it contains Christ, who dies mystically on the altar. But "Christ, having risen from the dead, dieth now no more" really, and it is His real death that makes propitiation for our sins. Therefore it is His real death that makes the Mass a propitiatory sacrifice. And as there is but one propitiation for sins, so there is but one propitiatory sacrifice.

"In its finite, physical entity that sacrifice [of Calvary] passed away."¹ I prefer Newman's statement of the matter: "If that great deed was what we believe it to be, what we know it is, it must remain present, though past; it must be a standing fact for all times".² And that of St. Thomas: "Christ by One Sacrifice cleansed forever them that are sanctified, as will presently be said (Heb. x. 14). And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, namely His Blood. Hence ours is not another Sacrifice, but is the commemoration of that Sacrifice which

¹ *The Universe*, Dec. 4, p. 6.

² *Meditations and Devotions*, p. 406.

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Christ offered".¹ Sacrifice is a moral and liturgical entity, rather than a physical. As a physical entity the Sacrifice of Christ was over on Calvary; as a liturgical entity it is continued evermore upon our altars. So, in the sin-offering of the Old Testament, the sacrifice in its physical aspect was over when the victim was slain, but it was continued and completed liturgically within the sanctuary—the same sacrifice.

"A present sacrifice demands a present immolation." This is true of a new sacrifice, not of the continuation of an existing sacrifice. In this latter case, the sacrifice is already constituted and is not to be made over again but kept in being. The Mass is not a new sacrifice, but the continuation of the Sacrifice of Calvary.

It is said of the chalice of His Blood which Our Lord offered in the Supper, "it was not on the Cross, that the chalice was poured out". By a well-known figure of speech, the container for the thing contained, Our Lord speaks of the chalice as being poured out, signifying the contents thereof, viz., His Blood. Now His Blood was mystically poured out in the Supper, but really on Calvary; and it was the real pouring out that constituted the real sacrifice which is mystically represented and evermore really offered in the Mass.

"Such a kind of immolation under species or semblance not His own, but assumed by Him, is the only kind of immolation of which Christ in his present glorious state is susceptible." But Christ in the Supper was susceptible of a real immolation. His Body, being mortal and passible, was *apt matter for immolation*, as St Thomas expresses it. Therefore, He offered Himself in the Supper to be really immolated, that is, to undergo the sort of immolation of which His Body was then susceptible, and which alone would take away the sins of the world. He Himself expressly

¹ In *Ep. ad. Hebr.*

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tells us that His offering in the Supper was for the remission of sins. As He is no longer susceptible of real immolation, it would follow that the Mass is not a real sacrifice if a present real immolation were required to make it a real sacrifice. The mystic immolation is but the shadow of the real, which took place once for all on the Cross, and coalesces with the real into one element of sacrifice, the other and formal one being the real offering—which is evermore continued by the ministry of the priests.

“Sacrifice is of the nature of a sign.” But both the ceremonial offering in the Supper and the immolation on Calvary were required to constitute the sign. Just as in the sacraments of the New Law so in the Sacrifice of the New Law there is a twofold element, the formal and the material. This is the indeterminate element, that the determinative. Water may be used for quenching thirst or for cleansing. It is the form of words pronounced by the priest which determines its significance in baptism. So, the slaying of an animal may be the work of a butcher as well as the immolation of a victim. It is the ceremonial offering that determines its significance as a sacrifice. By itself the death of Christ on the Cross was a judicial murder. It would not have been an outward sign of divine worship without the ceremonial offering in the Supper.

THE PASSION AND THE MASS

THE NATURE OF THE MASS AND OUR PARTICIPATION
IN IT

By The Most Reverend NEIL McNEIL, D.D.

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One can imagine a layman saying : " I believe that our Lord Jesus Christ instituted the Mass as a memorial of His Passion and Death ; but my experience is that the Stations of the Cross are more inspiring to me as a memorial than is the Mass ".

For several generations the doctrine of the Mass was rarely preached, partly because theological theories, devised to meet the arguments of Protestants, had confused the minds of students. Hence the possibility of the imagined statement given above. Recently there has been a real awakening, and soon such statements will cease to be possible.

In the words of Newman : " Our Lord is the great High-Priest Who is ever offering up His meritorious sacrifice, and the Mass is but the earthly presence of it ".

When a man volunteered as a soldier during the war, and was killed in battle, he made a sacrifice for his country. The offering of his sacrifice, the oblation, was enlistment. The act of enlisting involved all that followed in suffering and death. It was not a sacrifice of worship, because the offering was not directly to

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God, and the soldier was not a priest ; but it was a real sacrifice, including an offering and an immolation, essential parts of every sacrifice.

Our Lord's sacrifice of redemption consisted of these two elements, the offering and the immolation. His enlistment, so to say, in the war against sin was made at and by the Last Supper. The Last Supper was also the institution of the Blessed Eucharist, because He said to His Apostles : " Do this in commemoration of me " (Luke xxii. 19). But the primary purpose of the Supper was the offering up of the sacrifice of the Cross.

At the Supper He offered His Body to be broken and His Blood to be shed in the Passion and on the Cross. " The Passion of the Lord is the sacrifice that we offer," said St Cyprian in reference to the Mass. If that is what priests offer now, then that is what Christ offered at the Supper. There He offered Himself as the victim to be immolated. Now He offers Himself in the Mass as the victim once immolated on the Cross.

The offering of the Supper involved all that followed in suffering and death. There He formally took upon Himself the burden of our sins. There, as St Thomas expresses it, " He accepted voluntarily the Passion". There He expressed outwardly and ritually His will to die for the redemption of many. There, and there only, He acted the part of High-Priest in the sacrifice of the Cross. There He consecrated Himself as victim under the forms of bread and wine. He went from the Supper room, not as *priest*, but as *victim*, to suffer and die. He is always priest and always victim. But He acted primarily as priest at the Supper and primarily as victim during the Passion.

The Passion is connected with the Supper as effect with cause, in the sense that the enlistment of the

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soldier is related to his death in battle as cause and effect. And as, in the case of the soldier, the offering (enlistment) and the death are parts of one sacrifice, so, in the case of our Lord, the Supper and what followed in the Passion are parts of one sacrifice.

The sacrifice of redemption began at the Supper and ended on the Cross. As Père Didon, O.P., says in reference to the Last Supper : " Jesus at that moment asserted Himself to be the victim of the world and gave His Blood to be the redemption of sin ".

The suffering of the Passion did not begin with the Agony in the Garden. It began with the Betrayal by Judas immediately after the Supper. Until that moment men had no power over our Lord. They had sought to make Him a king, and He eluded them. They had sought to entrap Him in His teaching, and He confounded them. They threatened Him with the penalties of the law, and He said to them : " Go tell that fox [Herod] : Behold, I cast out devils and do cures to-day and to-morrow, and the third day I am consummated " (Luke xiii. 32). In the temple they tried to arrest Him, " but no man laid hands on Him, because His hour was not yet come " (John vii. 30).

After the Supper all this was reversed. Judas was free to betray Him, and He said to the priests and magistrates of the temple who came to seize Him in consequence of that betrayal : " When I was daily with you in the temple, you did not stretch forth your hands against me ; but this is your hour and the power of darkness " (Luke xxii. 53). The offering up of Himself at the Supper, which placed Him in the state of victim, was the point of union between *His* hour and *their* hour. From the moment of the Supper men had power over Him. His redeeming sacrifice had begun.

A young priest once said to me : " The Church

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teaches that the sacrifice of the Mass is the same as the sacrifice of the Cross. I believe this because the Church teaches it. But the theology which I studied does not help me to see how the two sacrifices are really one”.

We discussed the subject at some length, when the following illustration occurred to me :

Let us suppose that Abraham literally carried out the command to offer up his son Isaac in sacrifice. He did make the offering. St James says of him : “ Was not Abraham our father justified by works, offering up Isaac his son upon the altar ? ” (James ii. 21). Isaac as victim was not immolated, because an angel interposed and substituted another victim.

But let us suppose that no angel appeared and that Isaac was immolated. Suppose, further, that the body of Isaac remained on the altar and was miraculously preserved from corruption. If then, God commanded Abraham to come every morning to that altar and there repeat the original offering in ritual form over the body of Isaac, would this offering be a continuation of the original sacrifice ? It would, undoubtedly, be the same offering of the same victim by the same priest.

Now, this is like unto what occurs in the Mass. The offering is the same as that made at the Last Supper, wherein Christ made the priestly offering of the sacrifice of the Cross. The consecration at the Last Supper was the offering our Lord, as priest, made of His Passion and Death. The same consecration is the essence of the Mass. The priest is the same. The priests whom we see at our altars are necessary to make the sacrifice ours and visible ; but it has ever been the teaching of the Catholic Church that Christ, as “ priest forever according to the order of Melchisedech ”, is always the priest of the Mass.

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The quality of victim is not a passing incident. Once a victim, always a victim. The "Lamb standing as it were slain" is to-day, as in the days of the Apocalypse, the victim offered up in the Mass. The Real Presence is of the essence of the Mass.

Those who assist piously at Mass are as really present at the sacrifice of the Cross as were the Blessed Virgin and St John on Mount Calvary, for the Mass is the same sacrifice, not *repeated*, but *continued*, in virtue of the words: "Do this in commemoration of Me". We can there unite in the same presence, the same adoration, the same public worship, the same confidence in the power and purpose of Christ on the Cross to pardon our sins.

The spirit of the Mass, like the spirit of the Passion, is charity. "Having loved His own who were in the world He loved them to the end" (John xiii. 1). At the offertory of the Mass, the priest, taking the paten with the host upon it, says this prayer:

"Receive, Holy Father, Almighty and Eternal God, this spotless host which I, Thine unworthy servant, offer unto Thee, my Living and True God, for my countless sins, transgressions and failings, and for all here present, as also for all faithful Christians, living and dead, that it may avail for me and for them unto salvation in everlasting life."

When the Son of God assumed our human nature and became man, He associated all humanity with His Person. St Peter says to the baptized: "You are a chosen generation, a royal priesthood, a holy nation, a purchased people" (1 Peter ii. 9). In virtue of this "royal priesthood" the faithful can offer up the Mass in union with the ordained priest.

This is what the priest tells them when he turns to them and says *Orate, fratres, etc.*, that is, "Pray, brethren, that my sacrifice and yours may be acceptable

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to God the Father Almighty ". Again, at the memento for the living, the priest says: " Be mindful, O Lord, of Thy servants and of all here present whose faith and devotion are known to Thee. For them do we offer, *or they do themselves offer*, this sacrifice of praise for them and theirs ".

The faithful assisting at Mass are, therefore, associated with the priest and, through him, with the priesthood of Christ in offering up this sacrifice.

Not only with Christ as priest, but also with Him as victim, are the faithful associated at Mass. In the chalice a few drops of water are poured into the wine to represent the people with the Blood of Christ in the sacrifice. In the Mass of Trinity Sunday and also in that of the Monday after Pentecost the priest prays God that, in virtue of the Victim offered in the Mass, " We also may be received as a gift ".

Holy Mass, therefore, demands of us a willingness to give all to God by acts of self-denial and mortification and by accepting the sufferings and trials of life each day for love of Him, thus uniting ourselves with Him as victims of love in sacrifice.

" If doing well you suffer patiently, that is thank-worthy before God; for unto this are you called, because Christ also suffered for us, leaving you an example that you should follow His steps " (1 Peter ii. 21). Do not assume that you have entered into the spirit of the Mass unless there is some self-sacrifice connected therewith. It may be the early hour of rising to go to Mass. It may be the unpleasant weather of rain or cold tempting us to stay at home. It may be a resolution made during Mass to deprive ourselves of something we like. There are hundreds of ways to practise self-denial and sacrifice of one's self in keeping with the eternal sacrifice of Jesus Christ as presented to us in the Holy Mass.

ST AUGUSTINE AND THE EUCHARISTIC SACRIFICE

In the roll of those who rank as Fathers of the Church there is no name more illustrious than that of St Augustine. In loftiness of genius, subtlety and grasp of intellect, in range and accuracy of theological knowledge, it is not too much to say that he is without a peer. The greatest witness for the Faith in his own day, and its stoutest defender, he still holds a place of pre-eminence among the men who have enlightened the whole Church by their learning. In every age since his own, he has been looked up to as an authority ; so much so that in the religious revolt of four centuries ago, even the men who turned so completely away from the whole teaching and spirit of this great Catholic Doctor, would still fain claim him for their own, and shelter themselves beneath the ægis of his mighty name.

St Augustine is thus singularly competent to tell us what the belief of the early Church was respecting the Eucharistic Sacrifice. Did the early Christians believe the Mass to be identically the same sacrifice with that of the Cross ? Or, to put the question in a form better suited to the purpose of our inquiry, did they believe the sacrificial idea in the Mass, the formal reason why the Mass is a sacrifice, to be one and the same with the sacrificial idea in the bloody oblation of Calvary ? I propose to seek an answer to this question in the pages of St Augustine.

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There are, in the voluminous works of the Bishop of Hippo, references almost without number to the Eucharistic Sacrifice. Nowhere, however, does the Saint set himself to determine the formal reason why the Mass is a sacrifice. Nor does he, so far at least as I have been able to see, define anywhere in precise words what sacrifice is. In his *De Civit. Dei*,¹ he describes sacrifice as being "any work performed with a view of uniting us to God in holy fellowship"²; but it is obvious that he does not in these words define sacrifice in the strict sense. That he looks upon immolation as an essential element of sacrifice in the strict sense, at least when there is question of sacrificing to God that which has life in it, is plain from a passage in his homily on the feast of SS. Peter and Paul.³ "To be immolated", he there observes, "is to die for God. The word is borrowed from the ritual of sacrifice. Whatsoever is sacrificed is slain unto God". Elsewhere⁴ he speaks of the sacrifice of the New Law as an "immolation", and in his Epistle to Boniface⁵ writes: "Christ was immolated but once in Himself, and yet in the sacrament He is immolated, not only on every Paschal solemnity, but every day, for the people; nor would it be in any sense untrue, if one were asked whether He is immolated, to reply that He is". Here, then, we have the twofold immolation of the Victim, the real and the mystic, the bloody and the unbloody. Is it this latter that, in the eyes of St Augustine, makes the Mass to be the distinctive

¹ *De Civit Dei*, l. 10, c. 6.

² In all but two or three of these passages, the translation is made direct from the text of St Augustine, published in Migne's *Patrology*, Paris, 1845. The references at the foot of the page are to that edition of the saint's works.

³ Tom. v, Sermo. ccxcix, n. 3, p. 1368.

⁴ *De Trinitate*, l. 4, c. 14.

⁵ Tom. 2, ep. 98, n. 9, p. 364.

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sacrifice of the New Law, which he so often refers to as "sacrificium Christianorum", or "sacrificium Novi Testamenti"? It needs no deep study of his works to satisfy one's self that it is not. It is the real immolation of Christ upon the Cross which is still operative in the Mass, according to St Augustine. He does not say so expressly, but he clearly, and, I think, necessarily implies it (1) in passages where he uses a language in speaking of the Mass which, at first sight, would seem to imply, and has in fact been quoted as implying, that it is not in itself a sacrifice, but a commemoration of the sacrifice offered up on Calvary; (2) in passages where he speaks of the Mass as being not merely a sacrifice, but the one and only Sacrifice of the New Law; (3) in passages where he refers to the Mass as identically the same sacrifice with that of the Cross; (4) in passages where he insists upon the absolute oneness of the Sacrifice of the New Testament. I shall examine these four sets of passages in the order named.

In the passage, already cited, of his Epistle to Boniface, the Saint says that we speak of Christ as being daily immolated on the altar in the same sense that we speak of His Resurrection from the dead year after year, as being, that is, a memorial or commemoration of what once took place. And in *Contra Faustum Manichaeum* he says that the mystic rites of the Old Law foreshadowed, in many and divers ways, "the one Sacrifice of which we celebrate the commemoration".¹ Later in the same work, he repeats this, saying that "Christians now celebrate the memory of that same completed sacrifice by the most holy oblation and participation of the Body and Blood of Christ"; and in the next chapter but two: "This sacrifice of the Body and Blood of Christ was promised

¹ Tom. 8, l. 6, c. 5.

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before His coming in type and figure ; in the Passion of Christ it was offered in verity ; after the Ascension of Christ it is celebrated in the Sacrament of commemoration." Does St Augustine here mean to say that the Mass is only a commemoration of a sacrifice, and not itself a real sacrifice ? Far from it, as we shall presently see. What, then, does he mean ? In these and similar passages he is considering only one aspect of the Eucharistic Sacrifice. Viewing it precisely as distinct from the Sacrifice of the Cross, he pronounces it only a memorial or commemoration of that Sacrifice. Now, it is distinct just because in it there is a mystic and unbloody immolation of the Victim. Therefore, according to St Augustine, the mystic immolation, or any immolation other than the real, does but make the Mass a memorial and representation of a " completed sacrifice " ; it is the real immolation, and that alone, which makes it a sacrifice " in verity ".

The passages are very numerous in which the Saint speaks of the Mass as being the one and only Sacrifice of the New Law. In his Confessions¹ he says simply that " the Sacrifice of our Ransom was offered " for the soul of his mother Monica. In his epistle to the *Catechumen Honoratus*² he writes : " Hence we give thanks to the Lord our God, which is a great sacrament (mystery or mystic rite) in the Sacrifice of the New Testament. This latter, when you have been baptized, you will learn where and when and how it is offered. " " There was formerly, as you know," he says,³ " the Jewish sacrifice of goats and oxen after the order of Aaron, and this in figure ; there was not as yet the Sacrifice of the Lord's Body and Blood which

¹ l. 9, c. 12, n. 42.

² Ep. 140, c. 19, n. 48.

³ *Enarr. in Psal.* 33, n. 5.

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the faithful know, as those also do who read the Gospel, the sacrifice that is now found over all the earth." So, also, in his commentary on the thirty-ninth Psalm.¹ And, *De Civ. Dei*,² "God clearly foretold by the mouths of the Hebrew prophets that there should be an end of the sacrifices which the Jews offered to shadow forth the one that was to be, and that this one sacrifice the Gentiles should offer from the rising of the sun to its setting". In the *Tract. adv. Judaeos*³ he declares that "the sacrifice of the Christians is offered in every place", and in the work *Contra Adver. Leg. et Prophet.*, l. i, c. 18, that "former sacrifices of whatever kind were figures of that which the faithful know in the Church". So again, Tom. 9, pp. 154, 462; Tom. 10, pp. 211, 481; and in his homily *De Sacramento altaris ad infantes*, where he refers to the Mass as the "sacrifice so pure and so simple, which is not offered in the earthly city of Jerusalem only, not in the tabernacle built by Moses, nor in that temple which Solomon erected, all which were figures of the future; but in which, from the rising of the sun to its going down, is immolated and offered to God a Victim of praise according to the grace of the New Testament. No longer", he adds, "is the victim singled out from the flock, nor is sheep or he-goat led to the altar. The Sacrifice of our time is the Body and Blood of the Priest Himself, for of Him it was foretold so long before in the Psalms: *Thou art a priest forever according to the order of Melchisedech*".⁴ How could St Augustine see in the Mass the one and only Sacrifice of the New Law, did he not regard it as being formally, that is to say, *in ratione formali sacrificii*,

¹ n. 13.

² *De Civ. Dei*, l. 20, c. 23, n. 5.

³ C. 9, n. 13.

⁴ *Ibid.*, n. 1, in Tom. 11. (Index Appendix).

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identical with that bloody sacrifice on Calvary in which Christ became a Victim for evermore ? Certainly the bloody sacrifices of the Old Law foreshadowed first and foremost the Sacrifice of the Cross, and the Eucharistic Sacrifice only on the supposition that it is identical as a sacrifice, not materially, but formally, with that of Calvary.

But there are passages in which the Saint affirms, at least equivalently and by implication, the formal identity of the Eucharistic Sacrifice with the Sacrifice of the Cross. In his Confessions¹ he tells us that his mother had never absented herself for one day from the altar of God, "whence she knew that Holy Victim to be dispensed, by which *the hand-writing that was against us is blotted out*". Again, in his *Quaest. in Hept.*,² he asks : "What means it that the (Jewish) people were so strictly forbidden to taste the blood of sacrifices offered for sins, if by those sacrifices was prefigured this One Sacrifice, in which the remission of sins is really effected, while no one is forbidden to take the blood of this sacrifice as food, but all rather are exhorted to drink, who would have life ?" And in his *Contra Cresconium Donatistam*,³ "Although our Lord Himself says of His own Body and Blood, the alone sacrifice of our redemption, *Unless ye eat of the flesh of the Son of Man and drink His blood, ye shall not have life in you*, does not the Apostle teach us that even this becomes pernicious to those who use it amiss ? For he says, *Whosoever shall eat the bread and drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*" See also *De Civ. Dei*.⁴ Now, one who assigns as the formal reason why the Mass is a sacrifice aught else than its formal identity with the Sacrifice of the Cross,

¹ l. 9, c. 12, n. 36.

² l. 3, n. 57, *ad finem*.

³ l. 1, c. 25.

⁴ l. 10, c. 6, *ad fin.*, and c. 20.

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is logically compelled to agree with Suarez that the Eucharistic Sacrifice is not only distinct from, but, strictly speaking, different (*simpliciter diversum*) from the sacrifice offered on Calvary, though the same in a certain sense (*idem secundum quid*). In view of the passages quoted above, it does seem certain that such an idea was altogether foreign to the mind of St Augustine.

Finally, there are many passages in which the Saint affirms in the most categorical and emphatic way, the oneness of the Sacrifice of the New Law. Over and over again he repeats this ; he rings the changes upon it. Now it is "this one sacrifice",¹ now "the alone sacrifice of salvation",² again "the true and only sacrifice for sin",³ at another time "true and singular sacrifice",⁴ and once more "singular and only true sacrifice".⁵ Immediately after the words last cited, he goes on to say : "Accordingly, in the olden time, God ordered that the animals offered to Him in sacrifice should be without blemish, to foreshadow in such types this sacrifice ; so that, as those victims were spotless and free from bodily defect, ground should be given for the hope that there would be immolated for us One who alone was spotless from sin". And, a few sentences further on : "All of which the faithful are made to know in the sacrifice of the Church whereof all former species of sacrifice were but adumbrations".

The oneness of a thing is bound up with the being of a thing, for as much as a thing derives its unity from the same principle from which it derives its existence. Whence, then, has sacrifice its being ? The reader is familiar with the fourfold division of

¹ Tom. 3, p. 704, n. 57.

² Tom. 9, p. 462, c. 25.

³ Tom. 10, p. 600, c. 6.

⁴ *Ibid.*, p. 211, c. 11.

⁵ Tom. 8, p. 624, c. 18.

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cause into efficient, material, formal, and final. As for the efficient, final, and material causes, there is no question, but these are identically the same in the Sacrifice of the Mass as they were in the Sacrifice of the Cross. In respect of these at least the Mass is absolutely one and the same sacrifice with that offered up on Calvary. The whole question is about the formal cause. Is this, too, one and the same in both ? Sacrifice, in its first intention, denotes an action, rather than a thing ; the sacrificial action, to speak precisely, is the sacrifice. This is the act of offering and immolation. Now, intrinsic unity of sacrifice depends more upon this than upon any of the other three causes, for the reason that the intrinsic essence of sacrifice depends more upon it. The efficient and final causes, though they determine the being and therefore the unity of sacrifice, are yet extrinsic to it ; and the material cause, the victim *in actu primo*, is not an intrinsic cause of sacrifice until it receives its determination from the formal cause, i.e., until the victim is actually offered and immolated. The Paschal lamb, which prefigured Christ our Pasch, was not a sacrifice until it was slain. The lamb as such was no sacrifice ; the lamb as victim, the lamb as offered and immolated, was the sacrifice.

Does St Augustine, then, regard the Mass as one and the same sacrifice, in the formal sense of the word, with the Sacrifice of the Cross, or as one and the same in the material sense only ? It does not seem to admit of doubt that he is speaking of oneness and sameness in the formal sense. The Sacrifice of the New Law might indeed be called " the one only sacrifice ", in a loose, material sense, even if the Mass differed formally from the sacrifice offered on Calvary. But such unity as this would hardly warrant the language used by the Saint in speaking of it. The expression " only sacrifice ", for instance, would imply

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more than this, for "only" is exclusive, as when we say of our Lord that He is the only Son of God. So, again, the term "singular" implies formal oneness, expressing, as it does, the highest degree of oneness, namely, that of the individual. It is this formal oneness of the sacrifice that St Thomas, too, seems to have in view when he says that "the Victim offered by Christ, who is both God and Man, has an everlasting power of sanctifying";¹ and the Council of Trent when it declares that the unbloody immolation in the Mass serves but to represent and to commemorate the Sacrifice in which Christ "by His own Blood entered once into the Holies, having obtained eternal redemption".²

¹ Comm. in Heb., x. 14.

² Heb. ix. 12.

ST THOMAS OF AQUIN AND THE MASS

I

It is admitted on all hands that the Angel of the Schools holds a place of pre-eminence among Catholic theologians. In loftiness of intellect, depth and subtlety of thought, logical cogency of reasoning, clearness and precision of statement, he stands quite alone, at least since the days of Athanasius, Chrysostom, Basil, the Gregories and the great Augustine. Coming after these, he absorbed their learning, and it is scarce too much to say that he shines among the lesser luminaries of his own age, and of every age since his own, like the sun among the planets which borrow from him their radiance. He has done more than any other one man to build up on enduring lines the stately superstructure of Catholic theology. Even on questions that he does not treat of professedly we can turn to him with confidence for light and guidance, so far-reaching and fruitful are his principles and so rich in suggestion his remarks by the way.

St Thomas treats of sacrifice in the *Summa*, 2a, 2ae, q. 85. It is a dictate of reason, he there observes, that man should, after the manner that befits his nature, profess his dependence upon the Supreme Being and do Him homage. Now an instinct of his nature prompts man to express his feelings by means of sensible signs, for it is from sensible things that he derives his knowledge. Hence reason itself bids him take certain of

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the things that belong to the world of sense and offer them to God in token of subjection and worship due, just as vassals pay tribute or render homage to their liege lords in recognition of his lordship over them. Such offering as this has the character of a sacrifice, and therefore the law of nature dictates the offering of sacrifice.¹ But the law of nature does not determine what sacrifice is to consist in, or how it is to be offered. It is custom, or positive divine enactment, that determines this.²

Next the saint proceeds to give precision to the notion of sacrifice. The offering of sacrifice, he says, is an act that takes its moral worth from the fact of its being done in honour of God. It is thus referred to a special virtue, religion, to wit. The acts of the other virtues, too, may be directed to the honour of God, as when one gives of his goods in alms for God's sake, or for the honour of God submits to bodily suffering; and so far forth as this they may be called sacrifices. But it is only such acts as derive their whole moral worth from their being performed in honour of God that are called sacrifices in the proper sense.³

The distinction here made is a very helpful one. It enables us to see that what is often quoted as St Augustine's definition of sacrifice, "every good work done with a view of uniting us with God in holy fellowship", is not, and indeed was not meant to be, a definition at all. For such good works as almsgiving, fasting, etc., have a moral value of their own apart from their being performed for the honour of God, and are not special acts of the virtue of religion, but of charity and penance. Sacrifice, on the other hand, is a special act of the virtue of religion, and has no moral value save such as accrues to it from the end to which it is directed. We are enabled to see, in the

¹ Ib. a. 1, c.

² Ib. ad rum.

³ a. 3, c.

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next place, why the distinctive note of sacrifice, in the logical order, lies in the destruction of the thing offered. To make an offering to God of that which has worth in itself is not an act of religion, strictly speaking, but of justice, or liberality. Religion may dictate the act, but it is justice or liberality that elicits it. On the contrary, the destruction of the thing offered, while liberality may prompt or justice dictate it, is an act elicited by the virtue of religion and possesses no value or meaning save such as it has from the purpose for which it is done. Add to this that, as sacrifice symbolizes the feelings proper to man in presence of his Sovereign Lord and Judge, the distinctive note of sacrifice is to be found in that which most aptly symbolizes these feelings. Now an offering as such is the symbol of esteem or friendship. Destruction alone fittingly expresses man's sense of his own nothingness and of the extreme penalty which his sins deserve.

St Thomas, as any one who has studied him knows, often opens his mind more fully in his answers to the objections which he is in the habit of stating against his own thesis than he does in establishing the thesis. And so in the present instance we have this bit of luminous exposition, *ad 3um a. 3, q. 85*, in answer to the objection that many things are offered to God, such as devotion, prayer, tithes, first fruits, gifts, and that therefore sacrifice does not appear to be the distinctive act of the virtue of religion: "Sacrifices are properly so called when something is done to the thing offered, as when animals were slain and burnt, and bread is blessed, broken and eaten. And this the word itself implies, for sacrifice gets its name from the fact that man does something sacred. On the other hand, when something is offered to God and nothing is done to it, it is called an offering simply; as money, or bread is said to be offered when placed on the altar

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and nothing is done to it. Hence every sacrifice is an offering, but not conversely. As for first fruits, they are offerings, in that they are handed over to God, as we read in Deut. xxvi. But they are not sacrifices, since nothing is done to them. Tithes, again, are neither sacrifices nor offerings, properly speaking, for they are not given to God directly, but to those who minister at His altar."

Here we have a clear distinction between "sacrifice" and "oblation", or "offering". Something must be done to the thing offered before it can be called a sacrifice. What it is that must be done to it is pretty plainly shown by the examples given in the text—it must be destroyed or consumed in the worship of God. But if there can be any doubt on this score, it is set at rest by the words of the saint in the first article of the question that follows. "Everything that is handed over for the worship of God," he there says, "is known as an *offering*. When the thing so handed over has to be consumed in the sacred rite of which it is the material element, it is both an offering and a sacrifice. . . . But if it remains intact, to be employed in the worship of God, or is given over to those who serve at the altar for their own use, it is an offering, not a sacrifice."¹

¹ Q. 86, a. 1, c. The first part of this passage has been translated: "Hence, if anything is handed over, to be completely made (*consumendum*) into divine worship as the sacred thing (*aliquid sacrum*), so to speak, which thence it must needs become, it is both an oblation and a sacrifice." The Latin original is: "Itaque si aliquid exhibeatur in cultum divinum, quasi in aliquid sacrum, quod inde fieri debeat, consumendum, et oblatio est et sacrificium." Here is a word-for-word rendering: "Hence, if anything is presented for the worship of God, as (if) to be consumed unto (or for) the sacred thing (rite) that has to be made out of it, it is both an offering and a sacrifice." That the translation given in the text represents correctly the mind of St. Thomas appears (1) from the fact that "in cultum divinum" goes with "exhibeatur", just as "in cultum Dei", goes with "exhibetur" in the sentence immediately preceding; (2) from the fact that "consumere" means "to

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Sacrifice, then, according to St Thomas, may be defined as a sacred rite in which the thing offered to God is consumed in token of man's total dependence upon Him and to pay Him the supreme homage that is due to Him. Immolation enters into the very essence of it. And it belongs to religion as its distinctive act, as something wholly and peculiarly its own. Religion alone gives to destruction as such a moral value and a meaning. This doctrine of sacrifice, which is the doctrine taught down to our own day in all text-books of theology, was not invented by St Thomas, as some recent writers have alleged. He did but set it up on a philosophical foundation and formulate it more distinctly. In the light of his teaching we can see that the "offering" theory exhibits only an incomplete concept of sacrifice. Sacrifice in its initial stage is an offering. On the other hand, the "banquet" theory confounds sacrifice proper with the feast upon the sacrifice.

II

St Thomas treats only in an incidental way of the inner nature of the Eucharistic Sacrifice and its relation to the Sacrifice of the Cross. To eyes of faith the Mass is simply the Sacrifice of Calvary continued in the Church, renewed in mystery, and St Thomas

consume" or use up, not "to make completely"; (3) from the contrast between "consumendum" and "integrum maneat", i.e. "remain whole", of the following sentence; (4) from the examples given in the text (Exod. xxix. and Lev. ii.), a ram that had to be consumed by slaying and burning and fine flour the "memorial" of which had to be burnt on the altar. Even if you make "in cultum divinum" go with "consumendum," the meaning will be "to be consumed for the worship of God", not "to be completely made into divine worship", which is nonsensical.

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lived in the ages of faith. "As in the Fathers, so in the theologians of the Middle Ages", remarks an Anglican writer who made a special study of the subject, "there is no fully developed and accurately defined theory of the Eucharistic Sacrifice, and this absence of specific definitions is found together with belief that the Eucharist is a sacrifice, that it is commemorative of the Passion, and that it is offered in union with the heavenly offering of Christ. Underlying the statements of this belief was the evident conviction that there is one abiding sacrifice of the Body and Blood of Christ, offered on the Cross in the life surrendered unto death, presented in His risen and ascended majesty by our Lord in heaven, and pleaded at the altar by the Church on earth in union both with the Passion and Death of our Lord and His heavenly offering."¹ So, too, another Anglican writer builds on quoted testimonies of the Fathers his affirmation that "in the first six centuries of the Church's life the Eucharist was looked upon as a sacrifice because it renewed the Sacrifice of the Cross".² That St Thomas accepted, simply and literally, this faith of the Fathers, without any attempt at a rational analysis of it, must be plain to any one who has read him carefully.

We have seen that he finds the note of sacrifice, as distinguished from offering, in the destruction of the thing offered. Nor will anything short of real destruction satisfy the requirements of his definition, for the thing offered has to be "consumed" in the worship of God. This is the principle which he expressly lays down, and everything that he says of the Sacrifice of Christ must be read in the light of it.

¹ "The Holy Eucharist: an Historical Inquiry" (*The Church Quarterly Review*, Oct., 1901, p. 97).

² "The Eucharistic Sacrifice," by the Rev. Dr. Mortimer, p. 228.

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Conformably to this principle he makes the Sacrifice of Christ consist in His Passion and Death. "It is manifest", he concludes in one place, "that the passion of Christ was a true sacrifice."¹ "Though the passion and death of Christ," he elsewhere says, "is not to be repeated, the virtue of that sacrifice, once offered, endures forever."² From the fact that Christ's passion is not to be repeated he infers the oneness of His Sacrifice, and quotes the words of the Epistle to the Hebrews, c. x. : "By one offering He hath perfected forever them that are sanctified".³ That the offering in the Eucharist does not at all take from the unity of Christ's Sacrifice He plainly implies, where he says that "the sacrifice daily offered in the Church is not other than that which Christ Himself offered, but is the commemoration of it".⁴ By these words he does not mean merely that the victim is the same ; he is speaking of the sacrifice itself, not of the Victim. And this is put beyond the possibility of cavil by what we read in the sixth article of the same question, where he inquires, "Whether the priesthood of Christ was after the order of Melchisedech ?" If he regarded the Mass as a distinct sacrifice from that of the Cross, here surely was the place for him to say so. But far from saying so, he says, at least by necessary implication, the very opposite. The passage must be given word for word :

"In the priestly office of Christ two things are to be considered, namely, Christ's Sacrifice and the participation of it. As far as regards the sacrifice itself, the priesthood of Christ was in a more marked way prefigured by the priesthood of the Mosaic Law, through the shedding of blood, than by the priesthood of Melchisedech, in which there was no blood-shedding.

¹ 3a, q. 48, a. 3, c.

² Ib. q. 22, a. 5, ad 2um.

³ *Loc. cit.*

⁴ Ib. a. 3, ad 2um.

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But as far as regards the participation of the sacrifice, and its effect, in which the pre-eminence of Christ's priesthood over that of the law is especially manifested, it was more distinctly foreshadowed by the priesthood of Melchisedech, who offered bread and wine, figuring, as St Augustine observes, the unity of the Church, which springs from the participation of Christ's Sacrifice. *Hence also it is that in the New Law the true Sacrifice of Christ is communicated to the faithful under the forms of bread and wine.*"¹

The meaning of this passage, of which I have italicized the last sentence, is plain. The bearing of it on the question in hand is likewise obvious. St Thomas here teaches that the Priesthood of Christ is one and the Sacrifice of Christ is one. This one priesthood and one sacrifice were foreshadowed in the foregoing time by a twofold priesthood and a twofold sacrifice. The Mosaic sacrifices foreshadowed the Sacrifice of Calvary; the Melchisedech sacrifice foreshadowed the Eucharist. But the Eucharist, viewed by itself and apart from the bloody immolation on Calvary, is not a sacrifice, but the participation of the One Sacrifice once offered. For "in the New Law the true Sacrifice of Christ is communicated to the faithful under the forms of bread and wine". This means—if words have any definite meaning at all, (1) that the Eucharist as a sacrifice is not other than "the true Sacrifice of Christ", which is the Sacrifice of the Cross, and (2) that the Eucharist reproduces and is "the true Sacrifice of Christ", else those who partake of the Eucharist would not be partaking of "the true Sacrifice of Christ".

The teaching of St Thomas concerning the Eucharist as a sacrifice might be summed up in the words in which St Cyprian expresses the faith of the primitive

¹ *Loc. cit.* ad 2um.

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Church: "The Passion of Christ is the sacrifice that we offer". What is offered in the Mass is "the Blood of the Passion of Christ".¹ "In the consecration of the Blood mention is made of the effect of the Passion, rather than in the consecration of the Body, which is the subject of the Passion. And this is indicated by the fact that the Lord says, *which shall be delivered for you*, as if He said, *which shall be subjected to the Passion for you*".² So again: "The effect (of the Eucharist) is to be reckoned by that which it represents, which is the Passion of Christ. Hence the effect which the Passion of Christ produced in the world this sacrament produces in the individual man".³ And again: "The paschal lamb was the most striking figure of this sacrament, in regard of the Passion of Christ, which is represented by this sacrament".⁴ And once more: "It may be said, in short, that the consecration of this sacrament, and the acceptance of this sacrifice, and the fruit of it, proceed from the virtue of the Cross of Christ, and therefore wherever mention is made of any of these the priest makes the sign of the Cross".⁵ One other passage of the *Summa* must be given at length:

"In a twofold way the celebration of this sacrament is called the immolation of Christ. It is so called, in the first place, because as St Augustine says to Simplicianus, 'Images are usually called by the names of those things of which they are images, as when looking at a picture or wall-painting we say, This is Cicero, and this is Sallust'. Now the celebration of this sacrament, as has been said before, is a sort of image representative of the Passion of Christ, which is the true immolation of Him. Hence the celebration of this

¹ Q. 78, a. 3., ad 8um.

² Ib. ad 2um.

³ Q. 79, a. 1, c.

⁴ Q. 80, a. 10, ad 2um.

⁵ Q. 83, a. 5, ad 3um.

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sacrament is called the immolation of Christ. Because of this St Ambrose says, in his commentary on the Epistle to the Hebrews, 'In Christ the sacrifice was offered once, fraught with an everlasting power to save. What, then, do we? Do not we offer sacrifice every day? yes, but for a memorial of His death'. In another way (the celebration of this sacrament is called the immolation of Christ), so far as regards the effect of the Passion of Christ, because by this sacrament we are made partakers of the fruit of the Lord's Passion. Wherefore in a certain sacred prayer of the Mass for Sunday it is said, 'As often as the commemoration of this sacrifice is made, the work of our redemption is carried on'. So far as concerns the first way, then, it may be said that Christ was immolated even in the typical sacrifices of the Old Testament. And so it is said in the Apocalypse, *whose names are not written in the book of life of the Lamb, who was slain from the foundation of the world*. But so far as concerns the second way, it is peculiar to this sacrament that in the celebration of it Christ is immolated".¹

It will be observed that the saint here speaks of the "immolation", not of the "offering" of Christ, and this, as it would appear, for two reasons; first, because with him immolation, as distinguished from offering, is the essential note of sacrifice; secondly, because the offering of Christ in the Eucharist can be in no way doubtful, assuming the Real Presence, whereas the immolation of Him is not obvious and might even be open to question. To ask whether Christ is immolated in the Eucharist is to ask whether He is offered in sacrifice there. And the answer of the saint is, yes, in a twofold way; first, in that the Mass is a symbolic representation of the Sacrifice of

¹ Ib. a. 1, c.

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Calvary, and secondly, in that the Mass applies to men the fruit of Christ's Passion, and so carries on the work of our redemption. Thus it is the real immolation of Christ that makes the Mass the distinctive Sacrifice of the New Law, for there was a mystical immolation of Him in the sacrifices of the Old Law as well. But the real immolation of Him took place on Calvary, and Christ having risen from the dead, dieth no more. Therefore it is the bloody immolation on the Cross, of which the sacrificial efficacy is everlasting, that is still operative in the Mass and makes the Mass a real sacrifice. Hence the Mass, not being really other than the Sacrifice of the Cross, has no sacrificial fruits of its own, and does but apply to men the fruits of the sacrifice once offered on Calvary. One has but to glance at the decree of the Council of Trent, sess. 22, to see how closely the Tridentine Fathers followed this teaching of St Thomas concerning Holy Mass.

In his commentary on the Epistle to the Hebrews the saint insists upon the oneness of the Sacrifice of the New Law, and declares expressly that the Mass is one with the Sacrifice of the Cross. On c. 9, v. 23 he writes: "In like manner the Apostle says *with sacrifices*, in the plural number. On the contrary, the Sacrifice of Christ is but one, for *by one offering He hath perfected forever them that are sanctified* (c. 10, v. 14). I answer, Though it is one in itself, it was foreshadowed in the Old Law by many sacrifices". Again, v. 26, he identifies the Sacrifice of the New Law with the Sacrifice of Calvary: "First the Apostle gives two reasons why the sacrifice is not repeated in the New Law; then he explains them, *And as it is appointed unto men once to die . . . so Christ was offered once*. He says, then: *But now once at the end of the ages He hath appeared to take away sin by*

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the sacrifice of Himself". Once more on c. 10, v. 1, he comments as follows :

"Hence in c. 9, v. 12 the Apostles, discoursing on the efficacy of the Sacrifice of Christ, attributes to it everlasting efficacy, saying, *having obtained eternal redemption*. Now that which has everlasting efficacy suffices to take away all sin, future as well as past ; and therefore is not to be repeated. Hence Christ by one sacrifice cleansed forever them that are sanctified, as will presently be said. And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, His Blood, to wit. Hence ours is not another sacrifice, but is the commemoration of that sacrifice which Christ offered, as we read in Luke xxii. 109 : ' This do for a commemoration of Me '."

One other point must be touched on which reveals under another form the persuasion of St Thomas that the Mass is not a distinct sacrifice from that of Calvary, but the self-same. It is the prominence which he gives to an aspect of the Eucharist that has become greatly obscured since the sixteenth century. "The Eucharist", he says, "is the perfect Sacrament of the Lord's Passion, containing as it does Christ who suffered (*Christum passum*)".¹ Again, "Christ who suffered is contained in this sacrament".² The words have been already cited in which he speaks of it as "the participation of the Sacrifice of Christ", and says that "the true Sacrifice of Christ", *i.e.*, the Sacrifice of the Cross, "is communicated to the faithful under the forms of bread and wine". The Mass, therefore, reproduces the Sacrifice of Christ on Calvary under the appearances of bread and wine, in order that the faithful may partake of it. This

¹ 3a. q. 73, a. 5., ad 2um.

² Q. 74, a. 6, c.

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aspect of the Eucharist, St Paul also sets in clear relief where he says: "The chalice of benediction, which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? . . . Behold Israel according to the flesh; are not they that eat of the sacrifices partakers of the altar? . . . You cannot be partakers of the table of the Lord and of the table of the devils" (1. Cor. viii. 16-21). The same is presented by St Augustine, too, in a striking way when he says of his mother that she "never for one day absented herself from the altar, whence she knew that victim to be dispensed by which the handwriting that was against us is blotted out";¹ and no less strikingly by St Chrysostom: "Hence (from the wounded heart of Christ on the Cross) the mysteries have their origin; so that you should draw near the wondrous cup as if you were going to drink from the Saviour's opened side".²

The Victim of the Eucharist is thus the Victim of Calvary, not the victim of some other sacrifice. How, indeed, where Priest and Victim are numerically one, can there be two sacrifices? And surely this is a great and consoling fact, to be deeply pondered and to be duly thankful for and to be preached in season and out of season, that God's gift to us in the Eucharist is no other than the Victim by which the handwriting that was against us is blotted out.

"I can imagine nothing that speaks to one's life's need more than the conception of being associated with the perpetual pleading of the eternal sacrifice; it is there that the importance of the Eucharist comes in. In the Eucharist we have the assurance of the divinely appointed pledge and symbol of being identified with the eternal Sacrifice of the Lamb of God. And so I

¹ "Confessions," c. 9.

² Hom. 84, in cap. 19 Joannis.

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cannot conceive of it as being a mere commemorative rite. It is in some mysterious sense a real sharing of the Body and Blood of a living Christ, who is the eternally perfect Sacrifice.”—Rev. C. G. Lang (Anglican), now Archbishop of York, at the Fulham “Round Table” Conference.

ST CHRYSOSTOM AND THE MASS

In his homily on Hebrews (ix. 24-26) St Chrysostom says :

What, then, do not we offer up sacrifice daily ? We do, indeed, but making a commemoration of His death ; and this our sacrifice is one, not many. How is it one, not many ? Because it was offered once, as was that which was offered in the holy of holies. This is the counterpart of that, as that was the type of this. We are always offering up the same ; not one lamb to-day, another to-morrow, but ever the self-same. So the sacrifice is one.

According to this way of reasoning, you will say, as Christ is offered up in many places, there are many Christs. Not so, but one Christ everywhere, here entire, and there entire—one Body. As He who is offered up in many places, is one Body, not many bodies, so the sacrifice is one. Our High Priest is He who offered up that sacrifice which cleanses us. We offer up now the same sacrifice that was then offered and that cannot be consumed. This takes place in remembrance of that which then took place. "This do ye," said Christ, "in remembrance of Me." Not another sacrifice do we offer up continually, as did the high priest of old, but we are continually offering up the same sacrifice, or rather we are making commemoration of sacrifice.

St Chrysostom, thus identifies the Mass with the Sacrifice of the Cross, even as do St Augustine and

ST CHRYSOSTOM

St Thomas. It is not another sacrifice, but the self-same. Christ offered "that sacrifice which cleanses us. We offer up now the same sacrifice that was then offered." The subtlety that finds two sacrifices where the Fathers and Doctors of the Church found but one, is foreign to the mind of the Church from the beginning. The Church of God has not produced men with more luminous and subtle intellects than St Chrysostom, St Augustine, and St Thomas of Aquin. Yet the plain teaching of all three is that, while we commemorate in the Mass the Sacrifice of the Cross, we offer, not another sacrifice daily to God, but identically one and the same with that which was consummated on Calvary.

NOTE ON THE LITURGIES

All the ancient Liturgies agree, (1) in making the Passion of the Lord the Sacrifice that we offer, as St Cyprian has it ; (2) in placing the offering of the Sacrifice in the Supper ; and (3) in declaring it to be the one offering for the sins of the world. I make a few citations in point :

THE CLEMENTINE LITURGY

Having therefore in remembrance all that He endured for our sakes, we give thanks to Thee, O God Almighty. . . . For in the same night that He was betrayed, having taken bread unto His holy and immaculate hands, and looking up to Thee, His God and Father, and breaking it, He gave it to His disciples, saying, This is the Mystery of the New Testament ; take and eat, this is My Body which is broken for many for the remission of sins. . . . This is My Blood, which is shed for many for the remission of sins. Do this in remembrance of Me ; for as often as you eat of this Bread, and drink of this Chalice, you show forth my death till I come. . . .

And send down Thy Holy Spirit, the Witness of the sufferings of the Lord Jesus, on this Sacrifice.

LITURGY OF ST JAMES

And when the hour was come, that He who had no sin was to suffer a voluntary and life-giving death on the Cross for us sinners, in the same night that He was

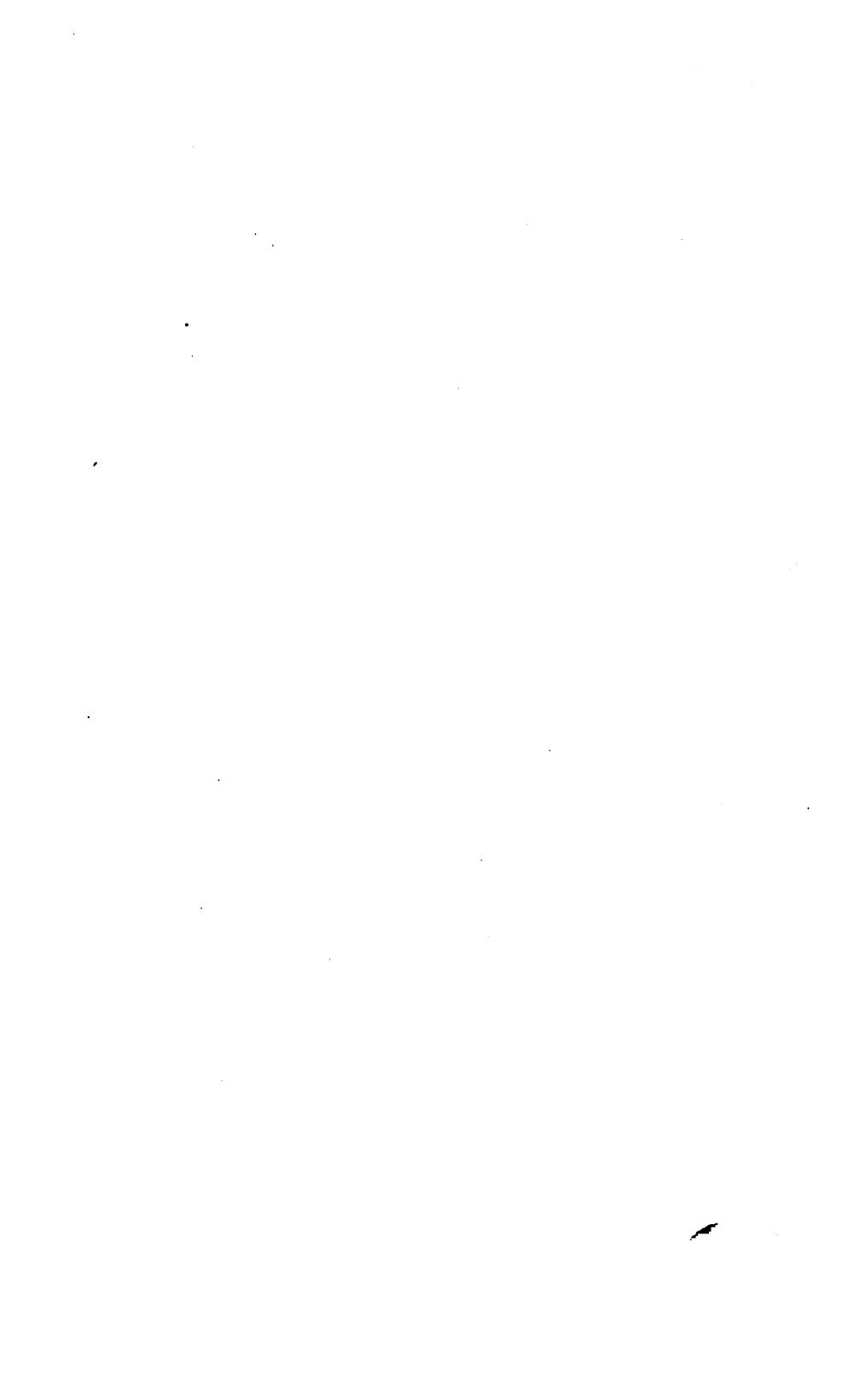
NOTE ON THE LITURGIES

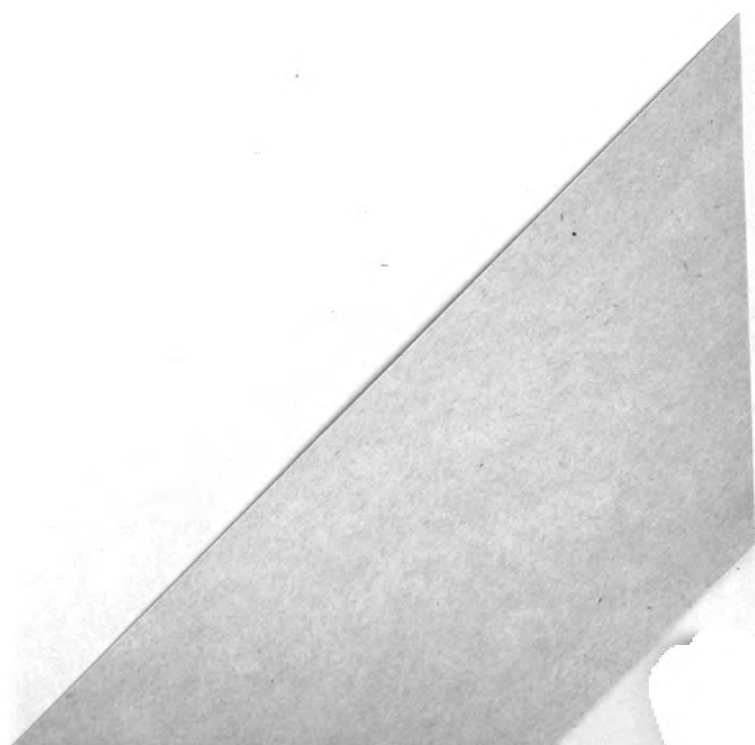
offered, or rather offered up Himself, for the life and salvation of the world. . . . Take and eat, this is My Body which is broken and given for you for the remission of sins.

LITURGY OF ST BASIL

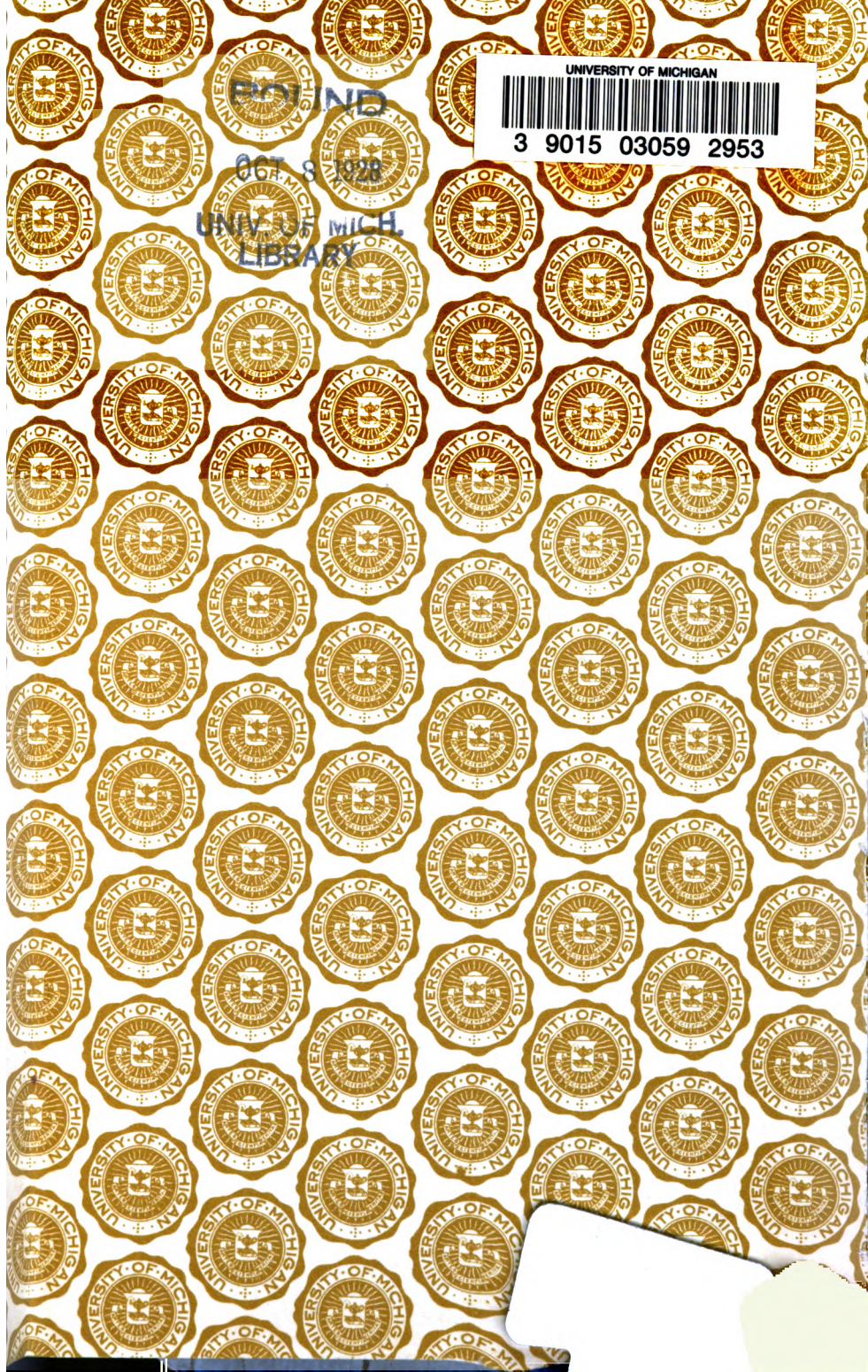
For when He was just going to His voluntary, glorious, and life-giving death in the same night, wherein He gave Himself up for the life of the world . . . saying, Take and eat, this is My Body which is broken for you for the remission of sins. . . . As often as you eat this Bread, and drink this Chalice, you show forth My death and confess My resurrection.

The Liturgy of Constantinople and the Liturgy of Alexandria are in agreement, the former having, "In the same night wherein He was delivered up, or rather delivered Himself up to suffer death for the life of the world"; and the latter, "For our Lord Himself, our God and supreme King Jesus Christ, in the same night wherein He delivered Himself for our sins, and was about to suffer death for mankind."









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